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RAI BAHADUR SRIS CHANDRA VASU.**



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# BRIHADĀRANYAKA UPANIṢAD

FIRST ADHYĀYA.

FIRST BRAHMANA.

PEACE CHANT.

बृहदारण्यकोपनिषत् ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ Om, पूर्णम् Pûrṇam, full. अदस् Adas, that ; the Root-form from which all avatârâs descend. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णात् Purnât, from the full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form) उदच्यते Udachyate, comes out. पूर्णस्य Pûrṇasya, of the Full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form). आदाय Âdâya, grasping, withdrawing in Himself, uniting. पूर्णम् Pûrṇam, the Full (the Root-form). एव Eva, alone, अवशिष्यते Avashisyate, remains.

Om. That (Root-form) is Full, this (avatâra-form) is full ; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

MANTRA I. 1. 1.

ॐ उषा वा अश्वस्य मेध्यस्य शिरः ॥ सूर्यश्चक्षुर्वतिः  
प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ॥ द्यौः  
पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम् । दिशः पार्श्वे अवान्तर-  
दिशः पर्श्व ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि  
प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि ऊवध्यक्षसिकताः  
सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च  
लोमानि ॥ उद्यन् पूर्वार्धो निम्लोचञ्जघनार्धो तद्विजृम्भते यद्विद्यो-  
तते यद्विधूनते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक् ॥१॥

ॐ Om, a word of auspiciousness. उषा Uṣâ, Dawn ; the goddess of wisdom.  
वै Vai, verily. मेध्यस्य Medhyasya, deserving sacrifice which is termed Medha ; to



whom prayers are offered and sacrifices are made ; of the sacred. अश्वस्य *Asvasya*, of the horse. The Lord is also called *Aśva* because He took this form once. He (together with *Brahmā* also in the form of a horse) is present in the body of the sacrificial horse. शिरः *Śiraḥ*, head ; in the head. सूर्यः *Sūryaḥ*, the Sun (god). चक्षुः *Chakṣuḥ*, the eye ; in the eye. वातः *Vātaḥ*, the Wind-god. प्राणः *Prāṇaḥ*, the breath ; in the breath. वैश्वानरः *Vaiśvānaraḥ*, named *Vaiśvānara*. अग्निः *Agni*, fire ; the Fire-god. व्यातम् *Vyātam*, open mouth ; in the open mouth. संवत्सरः *Samvatsaraḥ*, the year (*Brahmā*, the nourisher of his offspring). आत्मा *Ātmā*, the whole body ; in the whole body. द्यौः *Dyauḥ*, heavens ; the God of the heavens. पृष्ठम् *Pṛiṣṭham*, the back ; on the back. अन्तरिक्षम् *Antarīkṣam*, the space ; the god of space. He is विष्णवे *सूनुः* ; उदरम् *Udaram*, the belly ; in the belly. पृथिवी *Prithivī*, the earth ; the Earth-god. पाजस्यं *Pājasyam*, the feet ; in the feet. दिशः *Diśāḥ*, the four quarters ; the four gods presiding in the four directions, North, South, East, and West. पार्श्वे *Pārśve*, the two sides ; in the two sides. अवांतरदिशः *Avāntaradiśaḥ* the intermediate quarters, the presiding deities of the four intermediate quarters, N-E, S-E, S-W., and N-W. परिश्वः *Paśiśvaḥ*, the extremities of the bones of the sides (ribs called परिश्वः, or पश्यः) ऋतवः *Ritavaḥ*, the seasons ; the gods presiding over the seasons, six in number. अङ्गानि *Aṅgāni*, the limbs ; in the limbs, the head, the four hoofs and the tail, altogether six in number. मासाः *Māsāḥ*, the months ; the gods of the months. च *Cha*, and. अर्धमासाः *Ardhamāsāḥ*, half months ; the presiding deities thereof. पर्वानि *Parvāni*, joints ; in the joints, the principal as well as minor joints. अहोरात्राणि *Ahorātrāṇi*, the days and nights ; their presiding deities. प्रतिष्ठा *Pratiṣṭhā*, the legs ; in the legs. नक्षत्राणि *Nakṣatrāṇi*, the stars ; their presiding deities. अस्थिनि *Asthīni*, the bones ; in the bones. नभः *Nabhaḥ*, the sky ; the presiding deity of the sky. He is विष्णवे ॥ मांसानि *Mānsāni*, flesh ; in the flesh. सिकाताः *Sikatāḥ*, sands ; the presiding deities thereof. उवध्यम् *Uvadyam*, dung ; in the dung. सिन्धवाः *Sindhavaḥ*, the rivers ; the presiding deities of the rivers. गुदाः *Gudāḥ*, the intestines ; in the intestines. पर्वताः *Parvatāḥ*, mountains ; the presiding gods thereof. यकृत् *Yakrit*, the liver ; in the liver. च *Cha*, and. क्लोमानः *Klomānaḥ*, the lungs ; in the lungs. ओषधयः *Oṣadhaḥ*, the grain plants ; their presiding deities. The annual plants. वनस्पतयः *Vanaspatayaḥ*, the large trees (that bear fruit apparently without any blossoms) ; the presiding deities of the trees. लोमानि *Lomāni*, the hairs of the body ; in the hairs of the body. उद्यन् *Udyan*, the rising Sun. पूर्वाधः *Purvārdhaḥ*, the upper half of the body from the navel upwards. निम्लोचन् *Nimlochan*, the setting (Sun). जघनार्धः *Jaghanārdhaḥ*, the hinder part of the body ; the lower part of the body from the navel downwards, containing hips, loins, etc. यत् *Yat*, whatever ; the god who विद्योतते *Vidyotate*, lightens, flashes ; a lightning. तत् *Tat*, that. विजृम्भते *Vijrimbhate*, yawns, gapes. यत् *Yat*, whatever ; the god who स्तनयति *Stanayati*, roars (as thunder). तत् *Tat*, that. विधुनते *Vidhūnate*, shakes the body (or the skin). यत् *Yat*, whatever ; the god who वरषति *Varsati*, rains, falls as shower ; the presiding god of the shower. तत् *Tat*, that. मेहति *Mehati*, urinates. वाक् *Vāk*, speech ; the presiding deity thereof. एव *Eva*, verily. अस्य *Asya*, His ; of *Hari* who is in the sacrificial horse. वाक् *Vāk*, sound, neighing.

## *I ADHYĀYA, I BRAHMANA, 1.*

1. Uṣâ, (the goddess of knowledge) is verily (in) the head of the sacrificial horse, the Sun-god is (in) the eye. The Wind-god Vâyu is (in) the breath. (The Fire-god named) Vaiśvânara Agni is (in) the open mouth. (Brahmâ called) Samvatsara (the nourisher of his offspring) is (in the) whole body : (on the) back is (the god) of the heavens : (the god of) space is (in) the belly. The Earth-god is (in) the foot : (the gods of) the four quarters are (in) the two sides of that horse : (the gods of) the intermediate quarters in the extremities of the bones of the sides. (In) the six limbs are the (six) presiding deities of the season. The Month-gods and the gods of the fortnights are in the joints. (The god of) the day and (that of) the night are (in) the legs : (the presiding deities of) the stars are (in) the bones. The Sky-god is (in) the flesh ; (the presiding deities of) the sands are (in) the dung. (In) the intestines are (the gods of) the rivers ; (in) the liver and (in) the lungs are (the gods of) the mountains. (The gods of) the annual plants as well as (those of) the large trees are (in) the hairs (of the body). (In) the upper half of the body is (the god that presides over) the rising (Sun). (The god that presides over) the setting sun is (in) the lower part (of the body). (The god that gives light as) lightning is in the yawning. (The god that presides over) the roaring of the clouds is (in) the shaking of the skin. The (god that comes down in the form of) shower is (in) the urination. (The goddess of) speech is in the voice (neighing).—1.

### MADHVA'S SALUTATION.

To Lakṣmî and Hayagrîva be my salutation. To Hayagrîva (attended by Lakṣmî), in the form of Śrî Râma, the form in which He is always present in the heart of Hanumân. To Hayagrîva (attended by Lakṣmî) in the form of Śrî Kṛiṣṇa, the form in which He is always present in the heart of Bhîma. To Hayagrîva attended by Lakṣmî in the form of Vedavyâsa, the form in which He is always present in the heart of Madhva.

Viṣṇu do I always adore, Viṣṇu who rules over the Prâṇa and other Vâyus ; who is the treasure-house of eternal bliss ; who is not

at all touched by any sort of impurity ; who pervades all things in the world ; who is the Full (full in all times, full in all places and full in all qualities) ; Viṣṇu who is the Lord of Prakṛiti, who knows no birth, who is not at all like anything that we know. Viṣṇu who is eternal and knows no decay ; He who is Omniscient and Omnipotent, Viṣṇu who is Himself the source of all sorts of energies, Viṣṇu who is always adored by all the Devas, all the Munis, and all the sons of Manu ; Viṣṇu from whom proceed the creation and destruction of this world, and all the movements and the changes that are going on in it, and Viṣṇu from whom comes the eternal bliss to all.

#### INTRODUCTION.

It is thus in the Varâha Purâṇa :—

“In the beginning of creation, the four-faced god Brahmâ adored Viṣṇu, the Lord of Lakṣmî (with the verses of this Upaniṣad). He recited it to Sûrya exactly again and Sûrya recited it to Yâjñavalkya. This Upaniṣad is called Vâjsaneyin because when the Sun recited it to Yâjñavalkya, he assumed the form of a horse of the class of Vâji. Since Yâjñavalkya taught it to Kaṇva, it is also called Kaṇvopaniṣad.”

It is thus in the Pradhyaṇa :—

“The Lord Janârdana (Viṣṇu) having assumed the form of a horse (aśva) created Brahmâ who also assumed the form of a horse (aśva). Viṣṇu Himself is present in the form of a horse within Brahmâ, when he assumed that form. It has been said in the Śruti, that the sacrificial horse is the representative of both Brahmâ and Viṣṇu. It, therefore, may be said that the whole world is present in the body of the sacrificial horse, for the whole world rests in the different parts of the bodies of both Brahmâ and Viṣṇu.”

In the Garuḍa Purâṇa it has been said : Uchchaisrava is present in the body of the sacrificial horse in which is Keśava, the Lord of the whole world, and Brahmâ is in Uchchaisrava and Viṣṇu again is in Chaturmukha (Brahmâ).

‘Mountains’ and ‘sands,’ ‘rivers,’ ‘wells’ and ‘tanks’ ‘sacrificial offerings,’ ‘potsherds,’ and ‘sacrificial posts’ are all names of Devatas. It has been mentioned in the Nârada Samhitâ that these are the names of Devatas and these think themselves as separate from the Supreme God. These words, mountain etc., are the names of Viṣṇu also, because He possesses in superabundance all the qualities which the etymology of these words (Parvata etc.) denotes.

In phrases like Uṣâ śiraḥ [Uṣâ (is) head], nâma Brahman (name is Brahman. See Chh. Up.) and Tat twam asi (That thou art. See Chh. Up.),

and in all other such phrases (where two words stand in a case of apposition), the nominative is to be explained as Locative. It may everywhere also be explained as an Ablative, or a Genitive, or a Dative or an Instrumental case also.

*Note.*—Thus Uṣā sirah “Dawn is the head”, should be translated “Dawn is *in* the head” (Locative case), or “Dawn *comes out of* the head” (Ablative), or “Dawn *belongs to* the head” (Gen.), or “Dawn is *for the sake of* the head” (Dative), or “Dawn is *through* the head” (Instrumental).

Similarly the famous logion “tat tvam asi” does not mean “Thou art That” but should be interpreted as “Thou art *in* That”, or “Thou art *from* That”, or “Thou art *of* That or *belongest to* That”, or “Thou art *for the sake of* That”, etc.

So also other words, like phrases denoting identity, should be explained as denoting objects (not identical with the Lord, but as existing) in Him.

These objects (such as the goddess of Dawn etc.) can never be identical with Him, for each has its own separate form always.

Or they (Uṣā etc.) may be taken to imply the names of the different parts of the body of the Lord, (and then their primary meaning is to be taken).\*

It has been thus said in the Brahma-Tarka :—The Prathamā Vibhakti stands for all the seven Vibhaktis, and the sense varies accordingly.

Since Viṣṇu pervades every part of the horse's body, therefore, whatever is in the body of Viṣṇu, may be said to be in the body of the sacrificial horse also.

The phrase Aśvasya Medhyasya अश्वस्य मेधस्य (though it could have been supplied from the preceding portion) has been repeated (in the above Mantra), in order to indicate that the description does not apply to any particular horse, at any particular moment of history, but to every sacrificial horse.

The constant repetitions found in the scriptures are for the purpose of indicating the pervasion of the quality repeated in every individual, (i.e., to say it is an universal proposition), or that it has some deeper meaning (than is apparent on the surface), or that though the thing may not be clear to the reason, yet deeper thinking would make it clear.

The earth is called the dung of Viṣṇu on account of its hardness. The sands form the part of the earth. This is why sands have been called dung in the Mantra. Though the earth has been said to be in the leg of Viṣṇu, and again she is said to be in His dung, there is, however, no contradiction in this; for the presiding deities of leg, dung etc. are referred to there, and they have many forms. Moreover, it shows the glory

of the Lord (that one and the same thing as earth should be in two different places).

The intermediate points are described as the bones and tails of the sacrificial horse (Viṣṇu); the directions East and West represent the two sides of the horse.

*Note.*—In this way, Usâ would mean “refulgent” and so on. Thus : “The Head of the sacred *asva* is refulgent, etc.”

The head, the four hoofs and the tail are called the six seasons. Brahmâ the presiding deity of the (cosmic) year pervades the whole body of the Sacred Horse.

The liver and the lungs are the two pieces of flesh (on the right and the left of the heart), the presiding deities of mountain are they.

All rivers are in the intestines. Thus is this ancient Viṣṇu all-containing.

Moreover, Vighneśa, the presiding deity of firmament, dwells always in the flesh of Viṣṇu. The son of Vighneśa is the presiding deity of the middle space, and is in the belly of the Lord.

MANTRA I. 1. 2.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वे समुद्रे  
योनी रात्रिरेनं पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनिरेतौ  
वा अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा देवानवह-  
द्वाजी गन्धर्वानर्वाऽसुरानश्चो मनुष्यान् समुद्र एवास्य बन्धुः  
समुद्रो योनिः ॥ २ ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

अश्वं *Asvam*, the horse, of the Horse. पुरस्तात् *Purastât*, the front part. महिमा *Mahimâ*, called *Mahiman* ( महिम्नः ). The front and hinder parts of the horse to be used in the Sacrifice are called *Mahiman* (its greatness) because these two parts are thrown into the fire at the time of performing *homa* ( होमः ). अहः *Ahaḥ*, the day; the god who thinks that I am the day. He is *Manmatha* ( मन्मथः ) अन्वजायत *Anvajâyata*, was. वै *Vai*, verily. तस्य *Tasya*, his, its; of *Manmatha* ( मन्मथः ) who thinks himself to be the *Mahiman* (the front part of the horse) and who has been mentioned by the word *Ahaḥ*. ( अहः ) पूर्वे *Pârve*, in the Higher, existing from before the creation; therefore without beginning; chief. समुद्रे *Samûdre*, in the perfect; in *Hari* called *Samûdra* in whom the best of the qualities always prevail or because He is the best of (superior to) all. योनिः *Yoniḥ*, origin; birth. एनं *Enam*, of this horse. पश्चात् *Paśchât*, the hinder part. महिमा *Mahimâ* called *Mahiman* ( महिम्नः ). रात्रिः *Râtriḥ*, the night; the goddess of night. She is *Rati*. ( रतिः ). अन्वजायत *Anvajâyata*, was. तस्या *Tasyâ*, her; of the presiding god of the *Mahiman* ( महिम्नः ) and the hinder part of the horse who is none but *Rati* ( रतिः ).

अपरे Apare, in the lower, inferior. समुद्रे Samudre, in the perfect, in the Chaturmukha (चतुर्मुख) Brahmā. यैनि: Yoniḥ, the origin. एतौ Etau, these two. महिमानौ Mahimānau, Mahimans, both the front and the hinder parts of the horse; Manmatha and Rati. वै Vai, verily. अश्वमहितः Aśvamabhitaḥ, in the front and hinder parts of the horse's body. संबभूवुः Sambabhūvatuh, were. हयः Hayaḥ, horse called so, a racer, the destroyer of enemies. The Lord is called Hayaḥ. (हयः), because he goes killing the enemies of the gods (हन् to kill and या to go). भूत्वा Bhūtva, being or becoming. देवान् Devān, the gods. अवहत Avahat, carried. वाजी Vāji, the war-horse, the stallion. गन्धर्वान् Gandharvān, the Gandharvas. Some of the Gandharvas are the messengers of the gods and therefore always busy in war, while others are given to music, dancing &c. अर्वा Arvā, a fleet horse, a runner. असुरान् Asurān, the Asuras. अश्वः Aśvaḥ, the horse of swift movement, but not so swift as those of the gods, Gandharvas, etc. A quick-goer, a swift-mover. मनुष्यान् Manuṣyān, men. अस्य Asya, His; of Hari. Samudra, the Lord Hari is called समुद्रः Samudra or the Perfect. एव Eva, only, certainly. बन्धुः Bandhuḥ, one who helps. समुद्रः Samudraḥ, the Lord Hari called Samudra. यैनि: Yoniḥ, cause (of variety of classes) such as Haya, Vāji &c.

2. The front part of the horse termed Mahimā (glory) was (Manmatha, the presiding deity of) the day. His (Manmatha's) origin was (in Hari known as) the Pūrva Samudra (or the Higher Perfect). His hinder part (also called Mahimā) was (the goddess of) the night (Rati). Her origin was (in the Chaturmukha, the four-faced god Brahmā) or the Lower Perfect. These two Mahimans form the two parts of the horse's body. He, pervading the form of the horse of the class Haya, carried the Devas. (He), pervading the form of the horse of the Vāji class, carried the Gandharvas. He becoming (pervading) the horse of the class Arvan, carried the Asuras. Becoming (pervading) horse (he) carried men. Verily the Lord, called Aśva or the Swift and called also Samudra or the Perfect, is certainly the helper of this (sacrificial horse). The Lord called Samudra (Perfect) is the cause of the varieties of the horses.—2.

*The end of First Brāhmaṇa termed Aśva.*

MADHYA'S COMMENTARY.

It is thus in the Garuḍa Purāṇa :—

“The front and the hinder parts of the sacrificial horse are called Grahas (ग्रहाः) and Mahimānas (महिमानः); Grahas, because only these are

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*taken out* of the whole body, and Mahimānas, because in this is their *greatness*. The gods that preside over those parts think themselves as Ahaḥ (अहः) or day, and Rātri (रात्रिः) or night; and those two gods are Kāmaḥ (कामः) or Manmatha, (Cupid); and Rati (रतिः). Kāma was born of Viṣṇu and Rati was born of Brahmā. Viṣṇu is called Pūrvasamudra (the Prime Perfect) because all the best qualities are found in Him, (samudrekāt), and it is through a transferred epithet or a figure of speech, that Brahmā is also called Samudra (Perfect). The horses of the Devas are possessed by Haya (हयः), the destroyer of the enemies, the Lord so called, because He assumed the form of a horse, in order to kill the enemies of the Devas. The horses of the Gandharvas are possessed by Vāji (वाजिः) a War-horse, the form assumed by the Lord. So the horses of the Asuras are possessed by the Lord Arvan as great-goer, and those of men are possessed by the Lord Aśva, the swift-mover. The Lord is verily the helper of all these varieties of horses (and it is through Him that they perform their great feats).

Viṣṇu when He was Haya, Vāji, Arvan, and Aśva took his rise from Himself called Samudra. It must not, however, be thought that the Samudra is different from these forms, as the father is different from the son. These four are not different Gods but Samudra Himself. If one should ask how can this be so, the answer is, it is through the Lord's Aśvarya or supernal power that He is both the cause and the effect. Lord Hari is called Haya because he goes killing the enemies.

He is called Vāji because He is always engaged in war and Arvan because of his great going; and Aśva because of his fast movement.

*Note.*—ह of हय "to kill," and व of वा "to go," gives हवः "the racer" वाय means "war;" and वाजिम् "a war-horse," गम् means "to go;" with the affix वन् we get "Arvan," "the stallion." From जायु "quick," we have Aśva. The above extract from the Garuḍa Purāṇa shows the etymology of the words Haya &c., but the Upaniṣad says that the horses of the Devas are called Haya, that of the Gandharvas, Vāji &c. It has no reference to their etymology. The commentator explains this, thus in his own words :—

The Lord Viṣṇu gets the name of Haya etc., because He dwells in the Vāhanas (carriers) of the Devas &c., called Haya &c.; and because He is the Agent that gives powers to those Vāhānas to perform their feats.

But the horses of the Asuras also kill their enemies, why are they not called Hayas? The commentator answers this by giving the following extract from the Skanda Purāṇa :—

It is thus in the Skānda :—

The horses of the Devas always go as a rule and fall on the heads of the enemies, in order to kill them. (This being their preeminent quality), they are called Haya. (They are trained to kill.) The horses of the Asuras are trained in fleetness: and possess *pre-eminently* that quality of swiftness. While the horses of human beings are merely swift-goers.

(This shows the difference between Arvan and Aśva. Both have swiftness as their quality, but in varying degrees.)

The Devas are constantly fighting and so their horse is called Haya ("Death movement,") but why are Gandharva's horses called "fighters." The commentator replies to this by quoting an authority :—

Moreover it is said :—"Because the Gandharvas, as followers of the Devas, are constantly engaged in war (as scouts or spies &c.,) therefore, they are also called warriors. The Devas engage in battle only then when (their vanguard) the Gandharvas are (either repulsed or are) not strong enough ; because they (the devas) are the masters."

Note :—But the Gandharvas are well-known as a race of celestial singers. How are they called "fighters" here ? To this the commentator answers by quoting the same authority :—

And also, some Gandharvas are constantly engaged in singing, others are dancers ; some are constantly engaged in playing on musical instruments, while others are secret spies and scouts and hence called "Charaka."

*Here ends the commentary of Srī Ānandatīrtha, called also Madhva, on the Aśva Brâhmaṇa.*

## SECOND BRAHMANA.

MANTRA I. 2. 1.

नैवेह किंचनाग्र आसीन्मृत्युर्नैवेदमावृतमासीत् । अश-  
नाययाअशनाया हि मृत्युः तन्मनोऽकुरुतात्मन्वी स्यामिति ॥

सोऽर्चन्नचरत्तस्यार्चत आपोजायन्तार्चते वै मेकमभूदिति  
तदेवार्कस्यार्कत्वम् । क५ ह वा अस्मै भवति यएवमेतदर्कस्या-  
र्कत्वं वेद ॥ १ ॥

इह Iha, here in this. अग्रे Agre, before; before the world came into existence ; in Pralaya. किंचन Kinchana, anything. न Na, not. एव Eva, Truly, verily. आसीत् Āsīt, there was. अशनायया Aśanâyayâ, hunger, the World-leader. मृत्युना Mrityunâ, by death ; by Hari in his Destructive form. इदं Idam, this (eternal world). आवृतम् Āvṛitam, overwhelmed, covered. आसीत् Āsīt, was. हि Hi, it is well known in the Śrutis, verily. अशनाया Aśanâyâ, the World-leader ; अश्=world, नाय=leader. मृत्युः Mrityuh, death. The destroyer Hari. तत् Tat, therefore, as there was nothing else. मनः Manah, mind. अकुरुत Akuruta, did, directed, made up. आत्मन्वी Ātmanvī, having a body or invested with a body. स्याम् Syāma, let me be. इति Iti, this. सः Sah, He ; Hari in his Destructive form. अर्चन् Archan, worshipping. अचरत् Acharat, performed. अर्चतः Archataḥ, while worshipping. तस्य Tasya, his, from him. आपः Āpah, water. अजायन्त Ajâyanta, made their appearance, came into existence. अर्चतः



Archataḥ, while worshipping ownself. मे Me, the genitive of aham "the unavoidable" to the Aham; to the Supreme. कम् Kam, pleasant, water. The word *ka* has two meanings, happiness and water. Here the word *ka* means pleasure. अभूत् Abhût, made its appearance. इति Iti, this. तत् Tat, that. एव Eva, certainly. अर्कस्य Arkasya, of the water. अर्कत्वे Arkatvam, the reason of being called Arka. वै Vai, it is well known. कम् Kam, happiness. हवै Havai, verily. अस्मै Asmai, to him. भवति Bhavati, is. यः Yaḥ, whoever. एव Evam, thus. एतद् Etad, this. अर्कस्य Arkasya, of the water. अर्कत्वे Arkatvam, the reason of being called Arka. वेद Veda, knows.

1. There was nothing here indeed before (the creation began). By the Destroyer alone was this enveloped; by the World-ruler. For the Destroyer is verily the World-ruler. (Because he was alone), therefore he thought "Let me have (a world as my) body." He moved about worshipping (*i.e.*, undulating as in Pûja). From him so worshipping (vibrating) waters were produced. While worshipping verily there arose (also) pleasure for the Supreme (Viṣṇu). This is why the waters are called arka (the pleasure of worship). Surely there is pleasure for him who thus knows why waters are called arka.—3.

*Note.*—Arka "water" thus etymologically means "the pleasure of prayer." There is a pleasure in worshipping the Lord which all pious souls know. In every religion, water is a means of worship. Before prayers, the Muhammadans perform their ablution with water, the Christians have their baptism with water; the Hindus perform their âchmana with water. Every lila of the Lord produces two effects—a subjective, and an objective. The Archanâ or the lila of worship, produced as its subjective result *pleasure*, and the objective result *waters*. Therefore, in every act of worship there is pleasure; and waters are used in every devotional exercise. The word *arka*, is thus a compound of *ar*+*ka*, or the first syllable of archanâ ("worship"): *plus ka* (pleasure).

The first creation of the Lord is not the ordinary water, but the matter in its most subtle form, the highest ether—*arka*—luminiferous ether. Hence arka means the sun, the fire and the air also.

#### MADHVA'S COMMENTARY.

It is thus in the Brahma-Tarka:—

"In the pralaya (the great dissolution) there existed nothing, except the following:—(1) Viṣṇu, the Destroyer of all, (2) the Goddess Ramâ, (3) as also the Jîvas (the souls), (4) the time, (5) (the Prakriti in her state of) the equilibrium of three potencies (Sattva, Rajas and Tamas), (6) the good and the bad Karmas (of the Jîvas), (7) the Prâṇa (a particular form of Ahaṅ-kâra), (8) the senses (the organs in their subtle form), (9) the Saṁskâras (residual potencies), and (10) the Vedas."

During the period of dissolution, all these were, however, covered by the Supreme Self indeed. (Thus in one sense nothing existed then but the Supreme Self.)

It is thus in the Brahma Purāṇa :—

“ The word Aśanâyâ is formed by the compounding of the two words aśana and naya. This world is called aśana or food, (because it is eaten up, as it were, by the Lord at the time of pralaya). Since the Lord Hari directs (nayati, leads) this world, according to his will, so he is called aśanâyâ (or the Matter-Lord or) the World-Lord, (aśana=world, naya=leader or ruler). He is called Udanya (Water-Lord) because he is the Lord of Karma (Giver of the fruits of Karma. Water typifies Karma.”

*Note.*—But we find in the Śrutis that Ramâ and others are also world-rulers, they should also be called the “Death, the Enveloper,” as here in the Upaniṣad. Why not say that in the Pralaya the world was covered up by Ramâ? To this the commentator answers :—

Though other (minor divinities) are also described in the Śāstras as World-rulers, yet in the Śrutis, He pre-eminently is alone THE RULER, (the others rule through his delegated authority). Hence the Upaniṣad says :— aśanâyâ hi mṛityuḥ—the destroyer (Hari) is *verily* the World-ruler.

The word tat (in tan manasakuruta) means tataḥ, therefore (and is not a pronoun meaning “ he ”). As he alone existed then and nothing else, *therefore*, he made up his mind (to send forth the world and thus become embodied as it were). He willed let me become self-possessed, that is to say, let me possess a body. (The word âtman or self means here “ body”). In other words, He made up his mind to create waters.

It is thus in the Brahmāṇḍa :—

“ The Lord Viṣṇu being without a body willed “ Let me have a body.” Because all this (Universe) is the body of Him, the bodiless Viṣṇu ; (hence the creation of the world is said to be the taking of a body by the Lord). (The world is said to be His body) because it is under His control (as the human body is under the control of the Jīva). The God in His essence has verily no body, for consciousness and bliss constitute His real body. That Janârdana, in order to create, began to worship His own self. (It is a universal rule) that a substance created by any particular activity of the Lord shows forth that activity to some extent. Therefore, the waters being created by the worshipping activity of the Lord, are the best means of worshipping (and consecrating all things by sprinkling &c). Though the Lord could have created waters by some other means (or form of His activity), yet in order to endow waters &c. with the quality of worshipfulness, there arose in Him that inclination to worship, (for) He

endows particular objects with the particular energies, by creating them through some particular form of His sportfulness. The whole creation is His playful activity."

*Note.*—Âtmanvi syam iti (आत्मन्वी स्याम्). The Lord has no body, no form. He is the spirit invisible. When he wished to have a gross body of His own, this world came into existence. So the world may be said to be the gross body of the Lord.

The Lord is of Chidānanda form yet when this thought, the thought of having a gross body, crossed his mind, he began to worship, or in other words he began to exert for creating Âpas (water). A created thing is of the nature of that means which the Lord adopts while creating it. Now while he worshipped in creating water, it is therefore that the water is said to be of the nature of worship or Arka (अर्क). It means the thing in the creation of which Archnâ (अर्चना) or worship was the means adopted.

It has been said in the Brahmāṇḍa Purāṇa that the Lord might have created the world any way he liked as He is Almighty. But He adopted some means in creating it, because He created it in a playful mood.

In the text we find Archate vai me kam abhut, here the word मे does not mean to me and is not to be understood as a pronoun. It is the Genitive of aham and the word Aham is a name of Viṣṇu, meaning he who is never to be abandoned (*a* meaning not, and *heyam* to be abandoned). Aham thus literally means unabandonable, inevitable, supreme. मे the Genitive of Aham means "of the inevitable, of the Supreme Viṣṇu."

[What is the authority for your saying that Aham, a well-known pronoun meaning I means inevitable. The commentator answers this, as well as other implied questions, that the words Yusmad and Tat though generally pronouns are also names of God. He gives the following authority] :—

It is thus in Brahma-Tarka :—

Viṣṇu is to be known as indicated by the word Asmad in all its seven declensions. He is Aham because He cannot be avoided by any one. He as one is ever present with all and everywhere and so it is impossible to get out of Him. Similarly He is expressed by the word Yusmad also in all its declensions ; and when He is referred to as something different from the inner Ruler, the word Tad is applied to Him. Though one He, on account of assuming many forms, is spoken of in the plural number also. As dwelling within the soul He is called Asmad, the I of the very I. As dwelling in the heart, He is spoken of as Yusmad "thou" because (He is then the object of address of all prayers by the worshipper). Thus he is spoken of in twofold ways (as "I" when looked upon as the inmost essence of one's own self ; He is spoken of as "thou" when looked upon as the object of worship and addressee of all prayers dwelling in the heart). Though He is different from all Jīvas, and from all objects as well (He is spoken of as I, Thou and That metaphorically only. He is not to be confounded as identical with the Jīva or any object) for how can there be

any identity of Him who is full of all bliss and other auspicious qualities, with Jīvas who possess only limited happiness and joy.

*Note.*—In the Mantra it has been said Archato vai me kam abhāt.

Here the word मे is the possessive singular form of the pronoun Asmad. It literally means my or mine. It should be taken in the sense of the Lord Viṣṇu who is called Aham unavoidable (अ not and from देवन् to be given up). The Lord is so called because it is He who stands in front of all the knowledge. No knowledge can there be which has no relation with this Aham. Since the nominative singular form of Asmad also is Aham, therefore all the declensional forms of Asmad are used for those of Aham, and they all mean the Lord Viṣṇu. Such is the case here and in other places in this Upaniṣad. Again when Aham or the Lord Viṣṇu is not the direct subject or object of knowledge the word Yusmad and all its declensional forms are used to speak of Lord Viṣṇu.

Now the question may arise since the Lord Viṣṇu is one, there is no second or third. No duality or plurality is possible in Him. How then the dual and plural forms of Yusmad and Asmad can be used, to indicate the Lord? In answer it may be said, the Lord through His Aśvāryas or supernatural power may assume various forms. So various terms (either in singular, dual or plural) may be used to indicate the Lord. Again sometimes He is indicated by the terms Yusmad and sometimes by the term Asmad according to his position in the hearts of all the Jīvas, i.e., when he is direct subject of knowledge He is indicated by Asmad and when He is object of indirect knowledge He is indicated by Yusmad, and they are used to indicate the Jīvas also. Therefore doubts may arise whether the Jīva and the Lord are one. It must be borne in mind that the Jīva and the Lord are never one and the same. There is always an impassable gulf between them. The Lord is All-bliss whilst the Jīva is not so, he is subject to misery. Such is the eternal difference between the Jīva and the Lord.

The commentator next gives an authority for explaining Arka as a compound of Ar and Ka :—

It is thus in the Vyāsa Nirukta :—

The water is called Ka because it is the source of pleasure. It is called Arka because it was produced by Viṣṇu by means of Archana or worship.

Arka thus means that which is produced by means of worship and which is the cause of producing pleasure. The word Ka in the Mantra Kam ha va asmai bhavati means pleasure comes to Him.

It is thus in the Mahātamyā :—

He who knows the production of water, the source of pleasure, from Viṣṇu, he after attaining Mukti, gets verily happiness through the grace of Viṣṇu.

*Note.*—In the Nirukta of Vyāsa it has been said that the term Ka is applied to water, because water is one of the sources of happiness or pleasure ; and since it was produced by Viṣṇu by means of Archana or worship Ka or water is also meant by the term Arka. Therefore Kam ha va asmai bhavati, here the term ka means happiness and not water. So the explanation of the Mantra is He who knows that Viṣṇu is the source from which water was produced, Ka or happiness comes upon him through the grace of the Lord and he is liberated from the miseries of the world.

## MANTRA I. 2. 2.

आपो वा अर्कस्तद्यदपां शर आसीत्समहन्यत । सा  
पृथिव्यभवत्तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजो रसो  
निरवर्तताग्निः ॥ १।२।२ ॥

आपः Āpaḥ, the waters. वै Vai, to be sure, verily. अर्कः Arkah, what is called Arka. तत् Tat, in those ; *should be* तत् in those waters. अपान् Apām, of waters. यत् Yat, what was ; *should be* यः यः Śarah, foam. आसीत् Āsīta, was. तत् Tat, that ; *should be* यः that foam. समहन्यत Samahanyata, became condensed by the Lord putting in it His seed. सा Sā, that, the condensed foam and seed. पृथिवी Pṛthivī, the earth, the cosmic egg. अभवत् Abhavat, became. तस्यान् Tasyān, there, within that cosmic egg. अश्राम्यत् Aśrāmyat, lay down. The subject of the verb is mṛityu. Then while so lying within the cosmic egg, He thought “let there be Agni.” The sentence, let there be Agni, should be supplied to complete the sense. तस्य Tasya, His. श्रान्तस्य Śrāntasya, so lying (within the egg). तप्तस्य Taptasya, meditating intently (on the production of Agni). तेजोरसः Tejorasaḥ, essence of strength ; the essence of all the energies. अग्निः Agniḥ, the chief of the Vāyus or vital airs. He is called Agni because He was the first of all that were born. ( अग्रजत्वात् ) He was the chief of all ( अग्रणीत्वात् ) and He was the leader of all that have the corporeal form. ( अंगीमान् नेदत्वात् ) निरवर्तत Nirvartata, took its rise, was produced or born.

2. Verily the waters are arka. There what was the foam of those waters, that became condensed (by the discharge in them of the Divine seed). This became the Earth (the cosmic egg). In that He lay down : There as He lay intently thinking (“let there be Agni”) from Him arose Agni (i. e., Vāyu, the chief of the vital airs)—Agni, who is the essence of all the energies (of the world).—4.

## MADHVA'S COMMENTARY.

The word Arka is generally used to mean the sun. Doubt may arise whether the word Āpaḥ in the preceding Mantra may not mean the sun. To avoid this doubt, it has been repeated “Āpovā arka”. “The water verily is arka”. The word arka here does not mean the sun, but it denotes the water only.

The word śarah (यः) means the condensed form of any liquid (like cream on milk or foam on water ; and it does not mean here ‘arrow or reed’).

So the Mantra ‘Tatra yaḥ sara āsit &c., should be understood thus : —the foamy portion of the (cosmic) waters became hard (for the Lord

put His seed in it), and it became Prithvī meaning the Brahmāṇḍa or the cosmic egg.

It is thus in the Pravṛtita :—"The portion of water in the form of foam became hardened and took the form of earth, and in that (Prithvī) lay down the Lord Janārdana. When (He was thus reclining) that King of gods intensely thought on "let there be Agni", and the result of His thought was that Vāyu came into existence; and this Vāyu passes by the name of Agni; because Agni literally means the first-born (Agraja) and also "the leader" or "chief" (Agraṇi).

The word Aśrāmyat in the Mantra may mean "became tired" (as some explain it) or "lay down". Since exhaustion there cannot be in the Lord, this word cannot mean "became fatigued"; but means "lay down".

It is thus in the Brahma-Tarka :—

"The word Śram has both meanings "to be fatigued", and "to lie down". In the case of the Lord Hari, the meaning "to be fatigued" is inapplicable, for exhausted He never becomes. Therefore, Śram applied to Hari means "to lie down".

Moreover the Locative case, Tasyām (Prithivyām) would be more appropriate in the latter sense only.

Śram in the sense of "to feel fatigued" is a mental quality and it cannot be applied to earth (Tasyām aśrāmyat would have then to be translated—he felt fatigued *in that earth* :) and metaphorically "he rested in that owing to fatigue". But this is a laborious explanation and should be avoided, when a simpler explanation is possible.

It has also been said in the Mukti Sāmbhitā; "Viṣṇu after having created this earth, lay down in the white island (Śvetadvīpa) on Ananta in the midst of the ocean, whilst Mukta Puruṣas chanted songs of praise on all sides of Him.

There is the word "Taptasya" used in the Mantra, and it means Ālochanā Yukstya or revolving something in the mind or intently thinking something. Therefore, "Taptasya tasya" in the Mantra should be taken in this sense :—"When the Lord Hari began to revolve in His mind what He should do next" and it does not mean "when He became *weary* and suffered *pains*". For suffering the Lord has none.

The words Tejo rasaḥ in the Mantra mean Sāmarthya sārabhūta-essence of energy, ('for the chief Vāyu is the Prime Mover, all cosmic energies proceed from Him).

## MANTRA I. 2. 3.

स त्रेधात्मानं व्यकुर्वतादित्यं तृतीयं वायुं तृतीयं स एष  
प्राणस्त्रेधा विहितः । तस्य प्राची दिक्छिरोऽसौ चासौ चेर्मौ ।  
अथास्य प्रतीची दिक् पुच्छमसौ चासौ च सक्थ्यौ दक्षिणा  
चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः ॥ स एषोऽप्सु  
प्रतिष्ठितो यत्र क्व चैति तदेव प्रतिष्ठित्येवं विद्वान् ॥ ३ ॥

सः Saḥ, He. The Chief Vāyu called here Agni. आत्मानं Ātmānam, his own-  
self. त्रेधा Tredhâ, in three kinds, in three modes. व्यकुर्वता Vyakuruta, divided.  
आदित्यं Âdityam, the Sun. तृतीयं Tṛitiyam, the third. वायुं Vâyum, the air. तृतीयं  
Tṛitiyam, the third. (अग्निं Agnim, the fire. तृतीयं Tṛitiyam, the third.) सः Saḥ,  
he, the Chief Vāyu. एष Eṣa, this. प्राणः Prâṇaḥ. Prâṇa, the Life, the Breath.  
त्रेधा Tredhâ, into three, threefold. विहितः Vihitaḥ, divided. This Chief Vāyu is  
imagined as a Tortoise. तस्य Tasya, his. प्राची Prâchî, in the eastern. दिक् Dik,  
direction. गिरः Śiraḥ, head (is). असी Asau, this direction, i.e., north-east corner, च  
Cha, and. असी Asau, this direction, i.e., south-east corner. ईर्मौ Īrmāu, the two  
arms. अथ Atha, and, also. अय Asya, his. प्रतीची Prâtichî, in the western. दिक् Dik,  
direction. पुच्छं Puchchham, hinder part, tail. असी Asau, this direction, i.e., north-  
west corner. च Cha, and. असी Asau, this direction, i.e., south-west corner.  
सक्थ्यौ Sakthyau, the two legs. दक्षिणा Dakṣiṇâ, in the southern direction. च Cha,  
and. उदीची Udîchî, in the northern direction. पार्श्वे Pârśve, the two sides. द्यौः Dyaus,  
the heavens. पृष्ठं Priṣṭham, the back. अन्तरिक्षं Antarikṣam, the sky. उदरं Udaram,  
the belly. इयं Iyam, this earth. उरः Uraḥ, the breast. सः Saḥ, he, that. एषः Eṣaḥ,  
this (tortoisè shaped Vāyu). अप्सु Apsu, in the waters (of the egg). प्रतिष्ठितः  
Pratiṣṭhitaḥ, is established. यत्र Yatra, wherever. क्व Kva, whithersoever.  
च Cha, and. एति Eti, goes. तत् Tat, there. एव Eva, certainly. प्रतिष्ठिति Pratiṣṭhati,  
is established, stands firm. एवं Evam, this. विद्वान् Vidvân, whoever knows.

3. He (the chief Vāyu) divided himself into three, Âditya (the Sun) a third, Vāyu (the air) a third, (and the fire a third.) It is (this chief Vāyu called also) prâṇa (the Life, the Breath), that was divided into three. (He is imagined as a tortoise with) His head in the east : His two front legs or arms in this (north-east) corner and in this (south-east) corner. Now his tail is in the west. (The other) two legs of his are in this (south-west) corner and in this (north-west) corner. In the south and the north are his two sides. His back is in the heavens, and in the sky is his belly. His

breast is in the earth. This (Chief Vāyu called Prâṇa) is established in the waters (of the cosmic Egg). Whoever knows thus (the glory of the Prâṇa), stands always firm wherever he goes.—5.

## MADHVA'S COMMENTARY.

It is thus written in the Prabhanjana (the Vāyu Purâṇa):—

The Vāyu is called Agni, because He is the first or leader (Agraṇi) of all embodied beings (Angin). The Vāyu is also called Âditya because He eats up all (Adan=to eat). The Creator of Vāyu is Lord Janârdana Himself.

*Note* :—Thus Agni and Âditya, as used in this Upaniṣad, are names of Vāyu. Agni would mean “the chief” and Âditya would mean “the eater.”

This Vāyu nourishes or protects the world, by entering the bodies of all creatures in the shape of the vital breath. It is this Vāyu that goes to illumine the world in the form of the sun, and it is the Vāyu itself to whom all sacrifices are made in the form of fire, by all sacrificers.

*Note* :—Thus the sun and the Agni (fire) have their energy from the Chief Vāyu. When the word Âditya is applied to Vāyu, then its meaning would be “he who goes taking up the life principles of all”, as shown in the next verse.

Since he goes out of living beings catching hold of their lives he is called Âditya (Âdit=Âdâya; and yâ=yâti, he who goes taking up the life of all. The word Âyus (life is to be supplied here). In fact He gives *life* or vitality to all).

*Note* :—If Âditya and Agni are names of Vāyu then why is the sun called Âditya, and why is the fire termed Agni. This question is next answered.

Because the sun and the fire get their energy from the Vāyu, and are thus related to him, therefore they get his names of Âditya and Agni.

*Note* :—Viṣṇu is known to be the Great Tortoise (Kârma). How is it that Vāyu is said here to be of the form of tortoise. The commentator answers this in the words of the next verse of the same Vāyu Purâṇa :—

“This Vāyu, who in the form of a tortoise rests in the waters of the cosmic egg and who supports the Ananta, is himself supported by Viṣṇu in the form of the Great Tortoise.”

While resting in the waters of the Egg, his four legs rest in the four intermediate corners (north-east, south-east, south-west, and north-west). His breast touches the earth and even goes beyond it on all sides. His sides, back and his head as well are all covered with the waters of the Egg (and surpass it). The Akâśa is in his belly, and the heavens rest on the



back of this all-pervading Lord. Whoever knows this (the all-pervadingness of Vāyu within the Egg) gets a firm stay wherever he may go.

*Note* :—"Gets a firm stay wherever he may go" is thus explained by the commentator in his own words :—

(A person who by thus knowing the glory of Vāyu becomes Mukta can go wherever he likes) and even so, if he wishes, he can stay anywhere in this cosmos, without being forced to return from it.

It does not mean, that if he wishes to leave that place he cannot leave it, but is forced to remain there. The commentator next quotes an authority for this :—

It is thus in the Adhyâtma :—

"He who worships Vāyu in the form of a tortoise obtains firm stay. Or by his mere willing, he can go to any place wherever he likes, remain there for how long he likes, or may remain there without return, if he so likes."

*Note* :—The commentator now gives an additional reason for holding that this section refers to Vāyu, and that the mention of the three-foldness is the description of Vāyu and not of Hari :—

The words of the Upaniṣad Sâ eṣa prâṇas tredhâ vilītaḥ (this prâṇa verily is divided into three) also show that the three-foldness here refers to Vāyu and not to Hari (for prâṇa is a well-known name of Vāyu).

*Note* :—Thus this section deals with Vāyu. It has been mentioned above that the Lord Viṣṇu, in the form of a tortoise supports Vāyu, who also has the form of a tortoise, and who in his turn, supports the Ananta. Thus we have three supporters—(1) Viṣṇu, (2) Vāyu, and (3) the Seṣa or Ananta. What is the authority for this? The commentator quotes the Viṣṇu Purâṇa as an authority for it.

It is thus in the Vaibhava (the Viṣṇu Purâṇa) :

The Lord Hari as the tortoise supports the Egg; Vāyu, in the form of a tortoise, staying within the waters of the Egg, supports the great waters within the Egg. This he does by resting on the tail of the Great Tortoise (Viṣṇu). While the Śeṣa Nâga resting on the tail of the tortoise Vāyu supports all this earth. Thus supported by this Seṣa, the whole earth is supported, with all that is in it.

The commentator next gives an authority for the statement that it is the Vāyu, who in the shape of a tortoise, supports the waters of the cosmic Egg, and that the Upaniṣad refers to Him in the phrase "the head was in the eastern quarter and the arms in this and that quarter, then the tail was in the western quarter and the two legs in this and that quarter" &c.

It is thus written in the Prakriṣṭa (the Viṣṇu Purâṇa).

Of the Vāyu, in the form of a tortoise, the face is towards the east, the two arms are in the north-east and south-east corners, and the two legs are in the north-west and south-west corners.

## MANTRA I. 2. 4.

सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा  
वाचं मिथुनश्चसमभवदशनायाँ मृत्युस्तद्यद्रेत आसीत्स संवत्सरोऽ-  
भवत् । न ह पुरा ततः संवत्सर आस तमेतावन्तं कालमभिभः ।  
यावान्संवत्सरस्तमेतावतः कालस्य परस्तादसृजत । तं जातमभि-  
व्याददात्स भाणमकरोत्सैव वागभवत् ॥ ४ ॥

आत्मा Ātmâ, Self ; Virincha or Brahmâ. मे Me, my. द्वितीयः Dvitiyah, second, another, other than Vâyu. जायेत Jâyeta, may be born. इति Iti, this. सः Saḥ, he (Hari). अकामयत Akâmayata, thought, desired. सः Saḥ, he. मनसा Manasâ, through (his) mind ; by His mere will. वाचं Vâcham, the goddess Śrî, the presiding deity of the Vedas. मिथुनं Mithunam, a pair, a couple. समभवत् Samabhavat, did, made. अशनाया Aśanâyâ, The World-ruler. मृत्युः Mrityuḥ, the Destroyer. तत् Tat = tena, through that pairing with Śrî. यत् Yat, which, what. रेतः Retāḥ, seed, germ, cause. आसीत् Āsîta, was present. सः Saḥ, he (it, the germ). संवत्सरः Samvatsaraḥ, Brahmâ, literally “ the complete joy-giver of his offsprings.” He who pleases or feeds the calves who are gods (सन् wholly or thoroughly ; वत्स calves and रन्ति to please, to feed). अभवत् Abhavat, took his birth. ततः Tataḥ, before that state. पुरा Purâ, before. संवत्सरः Samvatsaraḥ, Viriñcha, Brahmâ, the joy-giver of the Devas. न Na, not. आस Āsa, was. ह Ha, = Yasmât, because. तम् Tam, him, Viriñcha, that foetus. एतावन्तम् Etâvantam, this, so much. काल Kâlam, for twelve months period, time, a period of full twelve months. अबिभः Avibhaḥ, carried or had (in her womb). She bore the Samvatsara in her womb. तम् Tam, that (foetus). यावान् Yâvân, so much. संवत्सरः Samvatsaraḥ, a year. एतावतः Etavataḥ, this. कालस्य Kâlasya, of period परस्तात् Parastâd, after. असृजत Asrijata, gave birth to. तं Tam, him, Viriñcha. जातम् Jâtâm, (newly) born. अभि Abhi, towards. व्याददात् Vyâdadât, opened the mouth (in order to eat him up). सः Saḥ, he, Viriñcha. भाणं Bhâṇam, the sound bhân (the sound भाण consisting of आ ‘light and knowledge’ and वा ‘joy,’ meaning भगवान् the Lord.) अकरोत् Akarot, made. सा Sâ, the sound, here the presiding goddess of sound. Whose function it is to bring to the mind the meaning of the word immediately after it has been heard. एव Eva, only. वाक् Vâk, the goddess Sarasvati. अभवत् Abhavat, was born.

4. He (Hari) desired.—“ Let Ātmâ (Brahmâ) be born as a second (son) to me”. He, the Destroyer, the World-ruler of his own (will) paired with (the goddess Śrî) called speech. The seed (that was laid in her) became Samvatsara (Brahmâ, the Joy-giver of his children). Before this there was no

Samvatsara, the joy-giver. She bore him for a full period of what is called year. After this period she gave birth to him (Brahmâ). He (the Destroyer) went towards him, with his mouth open, as if to devour him. He (Brahmâ) made the sound "Bhân" (God, the omniscient and all-bliss). (Simultaneously) speech arose.

MADHVA'S COMMENTARY.

*Note.*—Others have explained the passage so kâmayata Dvitiyo ma Âtma Jâyeta as meaning "He, the death, desired let a second body be born of me." This explanation is wrong. The word Âtma here does not mean body, and the commentator tells this in his own words :—

Âtma means Brahmâ, let this Brahmâ be born to me as a second, thus He willed.

The word second is used in reference to Vâyu who was the first-born. But in the Sâstras in some places Vâyu and Brahmâ are described as being born together, and in other places Brahmâ is said to be born first and then Vâyu. How is it that Vâyu is said to be the first-born here. To this the commentator replies :—

Vâyu verily becomes Brahmâ ; and in order to show that, the creation of Vâyu has been mentioned first. Thus it is in the Brahma-Tarka :—

Since Vâyu even according to due order attains to the status of Brahmâ, therefore, though as a matter of fact, Vâyu is born along with Brahmâ, the Upaniṣad mentions His being born as prior to Brahmâ. In some places the birth of Brahmâ is mentioned as prior to Vâyu, because the status of Brahmâ is higher than that of Vâyu.

*Note.*—The creation of Vâyu and Brahmâ is simultaneous, but the scripture sometimes mentions the birth of Vâyu as first and sometimes the birth of Brahmâ as first. When the birth of Vâyu is mentioned as first, it indicates that Vâyu is so high up in creation, being next to Brahmâ only and who invariably takes the position of Brahmâ, when the latter vacates his office, that the creation of Vâyu is mentioned first. When the creation of Brahmâ is mentioned first, it is because his position is the highest in the scale of creation. The question may be asked what is your authority for translating the word Âtmâ as Brahmâ. No lexicons give that meaning to the word Âtmâ. The commentator gives the following authority :—

In the Śabda Nirṇaya it is thus written:—The word Âtmâ, Viriñcha, Sumanas Sudhanta are synonymous of Brahmâ, who is also called Chaturmukha and the first-born (Pûrvaja) and the Prajâpati.

*Note.*—The above shows that Âtma is a name of Brahmâ. The words Samanasâ vâcham &c., mean by his own will as shown by the commentator below :—

Samanasâ means by his own will, merely because He so desired. Vâcham in the above means the goddess Śrî. By his mere desire he paired with or embraced the speech, namely, the goddess Śrî.

In the *Karaṇa Viveka* it is thus written :—

Then the Supreme Lord thus willed “let Brahmā be born to me as a second” and, He by his mere will paired with the goddess Śrī, the presiding deity of the Vedas. She is his energy (and so not different from him) and she is never separate from him and nothing is created without her (because power is never separate from the person possessing the power). From that (union or seed) of the Lord was produced Brahmā named Samvatsara (the joy-giver of his children). The goddess Rāmā bore that foetus in her womb for full one year. Then she gave birth to him. As soon as Brahmā was born, the Lord Purushottama opened his mouth as if to swallow him. Brahmā cried out Bhān. Hearing that sacred sound the Lord (gave up his intention of swallowing him) and employed him in the act of creation of the world.

*Note.*—The word Bhān uttered by Brahmā showed that Brahmā knew the Lord, for the word Bhān means the luminous Lord of bliss. When the Lord knew from this utterance of Brahmā that the latter had realized him, He employed him in the subsequent act of creation.

*Note.*—In the text the word is Aśanāyām in the Accusative case. This is the reading adopted by Madhva. Other texts however do not adopt this reading. They read it as Aśanāyā. But Madhva having taken the reading Aśanāyām explains this m or Bindu thus :—

The word Aśanāyām should be read as Aśanāyā without m by dropping the Bindu. It is in case of apposition with Mṛityu.

*Note.*—But cannot Aśanāyām qualify Vācham and then it would mean the Destroyer (Mṛityu) paired with the World-ruler Śrī (Vach) for Śrī is also Aśanāyā or a World-ruler. This doubt is removed by the commentator in the next line :—

But the Upaniṣad says that the Destroyer is verily the World-ruler (and no inferior deity like Śrī &c., is called here Aśanāyā for World-ruler. Therefore Aśanāyā is the epithet of Mṛityu or the Destroyer and of no other deity.)

*Note.*—Why then add an m or Bindu to Aśanāyā in the text? It is a redundancy. To this the commentator replies :—

The force of m or Bindu in the Aśanāyām is to declare that He is the leader or ruler of all-world systems and not only of this particular world--system.

*Note.*—But how do you get this extra meaning by the mere fact of the using of an extra letter in the word ‘Aśanāyām’. The commentator answers this by quoting the following Sūtra :—

The employment of extra letters in a word, indicates the possession of extra quality, by the thing denoted by that word.

*Note.*—The commentator now explains the word Samvatsara.

He who fully (sam) feeds or makes happy (ramayati) his children (vatsa), namely, the Devas and the rest, is called Samvatsara or "the full joy-giver of his offspring".

*Note.*—In the text we have "Sa bhāṇam akarot, saeva vāg abhavat," which literally means "he made bhāṇ and that even became speech". It would appear as if the sound bhāṇ became speech; as if this was the first beginning of speech. To remove this misconception, the commentator says, quoting an authority as follows:—

It is thus written in the Bhāva-Tattva:—

From the mouth of Brahmā came out, through fear, the word Bhāṇ. At once at that very time, there arose from the four-faced Brahmā, the presiding deity of speech, namely, Sarasvatī; who, because she is the goddess of speech, is called Speech also.

*Note.*—If the word speech means Sarasvatī, why is the sound Bhāṇ called in the text speech? The commentator answers this by saying:—

Because she is the presiding deity of all sounds, therefore, she is called Speech; and the word Bhāṇ being a sound is called also Speech.

*Note.*—Some explain the words "bhāṇam akarot" as meaning "He cried out as a new-born child cries." That this is not the meaning, the commentator explains the word Bhāṇ thus:—

The Lord himself is called Bhāṇa, because His form is bhā or light and knowledge, and ṇa, All-bliss. Therefore the word Bhāṇa means God who is All-knowledge and bliss.

*Note.*—If Bhāṇa means God, the Omniscient and the All-bliss, then the sentence bhāṇam akarot would mean, "He made God". But how can any one make God? This question is next answered by the commentator thus:—

Bhāṇam akarot means "He made the sound bhāṇa expressive of the God-head". In fact, the word bhāṇam should be taken here in its secondary sense of sound, or bhāṇana or speech.

*Note.*—The sound bhāṇa when uttered brings to the mind the idea of God. So bhāṇam akarot means he uttered the sound bhāṇa which brought to the mind the idea of the Lord.

MANTRA I. 2. 5.

स ऐक्षत यदि वा इममभिमस्ये कनीयोनं करिष्य इति  
स तथा वाचा तेनात्मनेदं सर्वमसृजत यदिदं किंचर्चो यजूंषि  
सामानि छन्दांसि यज्ञान् प्रजाः पशून् । स यद्यदेवासृजत  
तत्तदचुमध्रियत सर्वं वा अचीति तददितेरदितित्वं सर्वस्यैत-  
स्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं  
वेद ॥ ५ ॥

सः Sah, He, the Destroyer. इमम् Imam, this, Brahmā who had thus made the sound "Bhāṇ." यदि Yadi, if. अभिमस्ये Abhimamse, I reabsorb (within myself).

कीलं करिष्ये ॥ कर्णीयः Kanīyah, small. अन्नं Annam, food. करिष्ये Kariṣye, I shall make. इति Iti, this. ऐक्षत Aikṣata, thought. सः Saḥ, he, the Destroyer. तया Tayā, by that. वाचा Vāchā, by Sarasvatī, the Gāyatrī. तेन Tena, by that (Brahmā). आत्मना Âtmanā, by Viriñcha or Brahmā. इदं Idam, this. सर्वं Sarvam, all (world). असृजत Asrijata, created. इदं Idam, this world. यत् Yat, whatever. किञ्च Kiñcha, thing. ऋचः Richaḥ, the Rig Veda, the deities presiding over the Rig Veda. यजुश्च Yajurṣi, the Yajur Veda, the Devas presiding over the Yajur Veda. सामानि Sāmāni, the Sāmaveda, the Devas presiding over the Sama Veda. छन्दांसि Chhanḍāmsi, the metres, the presiding deities thereof. यज्ञान् Yajnān, the sacrifices, the presiding deities thereof. मनाः Prajāḥ, the men. पशून् Paśūn, the animals. सः Saḥ, he, death. यद्यत् Yadyat, whatever. असृजत Asrijata, created. तत्तत् Tat tat, that-that, all that. आत्तु Attum, to eat, (to enjoy). अध्रियत Adhriyata, made up his mind. सर्वं Sarvam, all. वै Vai, indeed. अति Atti, eats. इति Iti, this. तत् That, eating up of all. अदितेः Aditeḥ, of the Destroyer who is also named Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. सर्वस्य Sarvasya, all. एतस्य Etasya, of this world. अत्ता Attā, devourer, enjoyer. भवति Bhavati, becomes. सर्वं Sarvam, everything. अस्य Asya, his. अन्नं Annam, food. भवति Bhavati, becomes. यः Yaḥ, who. एवः Evam, thus. अदितेः Aditeḥ, of (death who is termed) Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. वेद Veda, knows, meditates.

5. He (the Destroyer) thought that if I merge him (Brahmā) back into myself, I indeed shall make but little food (or, creation). He then with that speech (Sarasvatī) and that Âtman (Brahmā) created the whole world (everything that exists here, such as the presiding deities of) the Rig-veda, the Yajurveda, the Sāmaveda, of all the metres (Chhandas) and of the sacrifices (and created He) men and animals. And whatever He (Brahmā) created, that He (the Destroyer) resolved to eat (ad). Since He eats all, therefore He is called Aditi: this is why the term Aditi (the eater or enjoyer) is applied to the Destroyer. Whoever (meditates thus on the reason of) Aditi's being called Aditi, becomes himself the Eater (or Enjoyer) of all (according to his capacity) and every thing becomes his food.

#### MADHVA'S COMMENTARY.

In the text, the word Abhimansye is used. It does not mean (as some explain) I shall kill, but it means "if I shall reabsorb him or draw him back into myself, send him into the condition of laya."

But how does the root *Mansye* come to mean to absorb or send to *laya*. The commentator gives an authority for the same :—

It is thus in the lexicon called *Śabda Nirṇaya* :—

The root *mā* means to measure, to know, to be absorbed as well, and also it is used in the sense of to delimit, to create, to enumerate and sometime in the sense of to be powerful.

*Note*.—The words *Rigveda* &c. as used in the above Mantra do not mean the words of the *Rigveda* &c. but the presiding deities thereof, as shown in the next verse :—

It is thus in the *Prakāśikā* :—

*Brahmā* created through his wife *Gāyatrī*, the presiding deities of the Vedas and all the presiding deities of the sacrifices as well and all human and animal beings.

*Note*.—The word *Aditi* is generally applied to the mother of all gods. Here however this word has not that meaning and the commentator explains it by quoting an authority :—

It is thus in the *Māna-Saṁhitā* :—

Whatever *Brahmā* created in the beginning, all that is eaten (enjoyed) by the Lord *Janārdana* (which literally means the Destroyer of creatures) ; therefore, because (he eats the whole creation of *Brahmā*) he is called *Aditi* (the Eater). This is the name of the adorable Lord, the Supreme Spirit. He who thus worships the Supreme God as the All-eater, he verily becomes the eater of all (the enjoyer of everything) according to his capacity. The high Devas like *Brahmā*, *Rudra* and *Suparṇa* (*Garuḍa*) are specifically the eaters of all ; (their function is to destroy all). The Devas like *Indra* and the rest are eaters (destroyers) occasionally only. Their eaterhood is according to their capacities (they have not jurisdiction over the destruction of all ; but over particular portions of creation only). Their eating is of diverse kind ; because their capacity is different. It is thus in the *Pravṛtta* :—

According to the capacity of one's enjoyment, the objects of enjoyment are different, for different beings. Let every man meditate that *Viṣṇu* is the real Enjoyer. Let him always remember that *Hari* is the Eater of all. (Not only men) but every *Deva* also should meditate on the All-eatingness of the Lord.

*Note*.—The word *eat* as used here means both to destroy and to enjoy. The Supreme Destroyer is the Lord himself, but the gods *Brahmā*, *Rudra* and *Garuḍa* are special Destroying agencies of the Lord. Other Devas are also destroyers in particular cases only. The modes of destruction is not the same. Similarly the gods *Brahmā*, *Rudra* and *Garuḍa* are the enjoyers in the special sense of that word ; the enjoyment of other Devas and *Mukta Puruṣas* is of a limited degree only and according to their capacities. The real *Aditi* is the Lord. They who meditate on the Lord—and all must meditate upon him, both gods and men—those who meditate upon him as *Aditi*, the Destroyer, the enjoyer get a portion of the divine power of destroying and enjoying. For the general rule is as one meditates so he becomes.

## MANTRA 6.

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति ॥ सोऽश्राम्यत्स  
तपोऽतप्यत तस्य श्रान्तस्य तप्तस्य यशोवीर्यमुदक्रामत् ॥  
प्राणा वै यशो वीर्यं तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत  
तस्य शरीर एव मन आसीत् ॥ ६ ॥

सः Saḥ, he, Chaturmukha, the four-faced god, Brahmā. भूयसा Bhuyasā, by the best. यज्ञेन Yajñena, by the Sacrifice. भूयः Bhūyaḥ. The All-full, the Brahman. यजेय Yajeya, let me worship. इति Iti, this. अकामयत Akāmayata, wished. सः Saḥ, he. अश्राम्यत् Aśrāmyat, became tired or fatigued. सः Saḥ, he. तपः Tapah, grief, sorrow. अतप्यत Atapyata, was aggrieved, pained. तस्य Tasya, his. श्रान्तस्य Śrāntasya, tired. तप्तस्य Taptasya, and pained. यशोवीर्यं Yaśovīryam, glory and power. उदक्रामत् Udakrāmat, went forth out of the body. प्राणः Prāṇāḥ, the senses, the gods of the senses. वै Vai, verily, indeed. यशोवीर्यं Yaśovīryam, glory and power. तत् Tat, then. प्राणेषु Prāṇeṣu, the sense, the gods of the senses. उत्क्रान्तेषु Utkrānteṣu, having gone out. शरीरं Śarīram, the body (of Viriñcha). श्वयितुं Śvayitum, to swell, to grow. अध्रियत Adhriyata, commenced, began. तस्य Tasya, his, of Viriñcha. शरीरे Śarīre, in the body. एव Eva, only, even. मनः Manaḥ, mind, attraction of the mind. आसीत् Āsīt, was (attracted).

6. He (Brahmā) desired :—

“Let me worship the All-full with this All-full sacrifice”. (In recollecting the means of that sacrifice) He was fatigued, (and so) he became aggrieved (with) pain. While he was thus fatigued and pained, (He along with) Glorious Energy went out (of the body). The Prāṇas are verily the Glorious Energy. When the Prāṇas had gone out, the body began to swell. (Seeing the body so swelling, his) mind was (attracted) into that body again.—6.

## MADHVA'S COMMENTARY.

It is thus in the Mahā Saṁhitā :—

“When Brahmā desired to worship Viṣṇu, he tried to recollect the means of such worship (namely, the method of performing the Aśvamedha ceremony). The effort at recollection caused fatigue and pain. On account of such fatigue and pain, there arose a desire in him to leave his body (as it was not a good instrument, because it could not bring to recollection the method of performing the Aśvamedha which Brahmā had performed several times in the past Kalpas). By his mere desire, the



Grandfather (Brahmā) left that body, and went out of it along with his life-breaths. The life-breaths (Prāṇas) are called (Yaśovīrya) glorious-energy, because through these one acquires glory and energy. Though the effort at recollection was little, and the consequent fatigue could not have been much, and though through mere grief and sheer willing, the life-breaths (as a rule) do not leave the body, yet in the case of Brahmā, the breaths went out of the body at his mere willing, because such was the sport of this All-mighty Lord (Brahmā). When Brahmā saw that his body was swelling and increasing in size, in spite of his having left it, he desired to enter it again."

NOTE.—Brahmā wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour of thinking, however small it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body, than he left it.

Prāṇa Vāyus (the senses) also left it. These Prāṇas are called Yaśovīryam fame-virility because a man gets Yaśāḥ (fame) and Viryam (virility) from these Prāṇas. Indeed owing to smallest amount of labour, never does a man give up the body, nor he can give it up simply by wishing it. Nor do the Prāṇavāyus go out by mere exhaustion. But with Brahmā the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmā wished to get back into it. This shows that he had a mind (manas) or attachment for the body.

MANTRA I. 2. 7.

सो कामयत मेध्यं म इदं स्यादात्मन्व्यनेन स्यामिति ॥  
ततोऽश्वः समभवद्यदश्वत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्व-  
मेधत्वम् एष ह वा अश्वमेधं वेद य एनमेवं वेद ॥ ७ ॥

ने Me, my. इदं Idam, this, the swollen body. मेध्यं Medhyam, pure, sacrificial. स्यात् Syat, let (it) be. अनेन Anena, by this body. आत्मन्विĀtmanvī, having a body, corporeal. स्यान् Syām, let me be. इति Iti, this. सः Sah, he, Chaturmukha. अकामयत Akāmayata, wished. ततः Tataḥ, then, when he had got back into the body, or when the body had swollen or when the body had become white. अश्वः Aśvaḥ, a horse. समभवत् Samabhavat, was. यत् Yat, which or for which (Sacrifice). अश्वत् Aśvat, (1) had swollen, (2) had assumed the form of a horse, (3) had become gross. तत् Tat, that. मेध्यं Medhyam, (1) belonging to the sacrifice, (2) to be offered up in the sacrifice, (3) pure. अभूत् Abhūt, was. इति Iti, तत् Tat, that i.e., (1) becoming gross and pure, (2) assuming the form of a horse and to be offered up in the sacrifice, (3) to be performed by Brahmā by means of the horse. एव Eva only. अश्वमेधस्य Aśvamedhasya (1) of Brahmā, (2) of the horse, and (3) of the sacrifice. अश्वमेधात् Aśvamedhatvam, the reason of being called Aśvamedha. यः Yah, whoever. एवं Evam, thus. एन Enam, him, i.e., Brahmā, (2) the horse, and (3) the sacrifice. वेद Veda, knows. एष Eṣaḥ, he. ह Ha, indeed. वै Vai, verily. अश्वमेधं Aśvamedham, meaning of the word Aśvamedha. वेद Veda, knows.

7. "Let me be embodied through this very body (which I had abandoned)" (thus thinking) he desired "Let this (corpse) become pure." (It became pure and Brahmâ entered it). Then (when he had so entered) he became a horse (Aśva). Because it had (at first) swelled (Aśvat) and afterwards it assumed the form of a horse (Aśva) (therefore he was called Aśva) and because it became as a fit object of sacrifice (medha) and that for it (the sacrifice) (it assumed that form), therefore Aśvamedha is called Aśvamedha. Whoever indeed thus knows (realizes) this truly, knows the significance of the word Aśvamedha.--9.

Note :—The word Aśvamedha has thus three meanings—(1) It is a name of Brahmâ and would then mean he whose body had become swollen and was purified ; (2) it is the name of the sacrificial horse, the form assumed by Brahmâ as a victim; (3) it is the name of the sacrifice. In the primeval sacrifice, Brahmâ himself was the *Sacrificer* (Yajamāna) (called Aśvamedha), he himself was the *victim* (paśu) in that sacrifice, and, was called Aśvamedha, and he himself was the *sacrifice* (yajña) called Aśvamedha.

#### MADHVA'S COMMENTARY.

It is thus in the Mahâ Samhitâ :—

"When Brahmâ desired to enter again the body which he had already rejected and which had become a corpse and consequently impure, he willed that it may become pure again, and he desired to be incarnated in that very body, and so he entered into it again. So when he had entered into it, Brahmâ took another body, and he found the means of the great sacrifice which he was contemplating, and so the Grandfather assumed the form of the Aśva (this was the second body which Brahmâ took.) Because the body was swollen (Śvaitibhâva) when Brahmâ entered into it, and revived it; therefore this second body of Brahmâ is called Aśva (the swollen); and since this body had become swollen for the sake of sacrifice, and was purified also (Medhya), for that purpose, therefore, that primeval sacrifice was named Aśvamedha : because it was performed by Brahmâ entering the body which had become swollen (Śvaitibhâva) and which he had purified, therefore *Brahmâ*, the possessor of auspicious four-faces, is also called Aśvamedha. Or the *sacrifice* is called Aśvamedha, because he himself had become a horse (Aśva) and became the sacrifice himself (Medhya), therefore it is called Aśvamedha. The sacrifice is called Medha and that which is fit for sacrifice is called Medhya. Therefore, medhya means also pure, because all things which are fit for sacrifice must be pure.

He who understands thus the meaning of Aśvamedha really understands."

*Note.*—The word Aśvamedha has thus three meanings—(1) the primeval sacrifice performed by Brahmā with the body which he had once left and which had become swollen and which he had to purify before entering ; (2) Aśvamedha is the name of Brahmā himself, because his body had become swollen and had to be purified; (3) it means the horse-sacrifice, because horse is the type of Brahmā and is pure.

*Note.*—With the intention of getting back into the dead body, Brahmā wished for the purity of that corpse. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice as he found it (corpse) to be the best, he put life into the dead body, and changed it into that of a horse and accepted it to be his second body, i.e., he kept alive the body of the horse by a part of his own life.

The word Aśvamedha is applied to the sacrifice, to Brahmā and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmā swelled and became white and attained purity. And also because it was performed by Brahmā, who also passed by the name of Aśvamedha.

Brahmā is called Aśvamedha, because he was in the dead body which had become swollen and became pure.

The horse itself is called Aśvamedha, because the dead body had assumed the form of a horse, and became pure, and therefore capable of being used in the sacrifice.

He who realizes this, i.e., the three senses of Aśvamedha, has a thorough knowledge of Aśvamedha.

MANTRA I. 2. 8.

तमनवरुद्ध्यैवामन्यत ॥ तद्ध संवत्सरस्य परस्तादात्मन  
आलभत ॥ पशून्देवताभ्यः प्रत्यौहत् ॥ तस्मात्सर्वदैवत्यं  
प्रोक्षितं प्राजापत्यमालभन्त ॥ एष वा अश्वमेधो य एष तपति  
तस्य संवत्सर आत्माऽयमग्निरर्कस्तस्येमे लोका आत्मानस्तावे-  
तावर्काश्वमेधौ ॥ सा पुनरेकैव देवता भवति मृत्युरेवाप  
पुनर्मृत्युञ्जयति नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवति एतासां  
देवतानामेको भवति ॥ ८ ॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

तम् Tam, him, the horse ; his own form as a horse. अनवरुद्ध्य Anavarudhya, not tying up ; setting free. इव Iva, as if. Brahmā and the horse being one ; he could not tie the other. अमन्यत Amanyata, made his mind, thought. "I shall let this horse wander the universe." तम् Tam, him, the horse. संवत्सरस्य Samvatsarasya, the year. परस्तात् Parastāt, after the lapse of. आत्मने Ātmane, to the self ; the

Supreme, the Self residing within his own self. आलभत Ālabhata, had faith in, made an offering in the Sacrifice. पशून् Paśūn, other beasts, such as goats &c., देवताभ्यः Devatābhyah, to the gods, to the Supreme Self residing in the Devas. प्रत्याहत् Pratyauhat, gave, left for (them), offered. तस्मात् Tasmāt, therefore, (the modern sacrificers). सर्वदेवार्थं Sarvadaivatyaṁ, in honour of all the gods. प्रोक्षित Prokṣitam, (the animal) sanctified with Mantras. प्राजापत्यं Prājāpatyaṁ, as declared and taught by Prajāpati or Brahmā. आलभेत Ālabhanta, make an offering in the sacrifice. एषः Eṣaḥ, this (deity in the sphere of the sun). ह Ha. वै Vai, indeed. अश्वमेधः Aśvamedhaḥ (is called) Aśvamedha. यः Yaḥ, he. एषः Eṣaḥ, who. तपति Tapati, shines. तस्य Tasya, his; here in the sense of in him, i.e., in the sun. संवत्सरः Samvatsaraḥ, Brahmā who is also called Samvatsara. आत्मा Ātmā, whatever pervades. अयम् Ayam, this. Brahmā who is called Samvatsara. अर्काः Arkāḥ, called Arka. अग्निः Agniḥ, named Agni. तस्य Tasya, of Brahmā. इमे Ime, these. लोकाः Lokāḥ, worlds, like Bhūr &c., आत्मानः Ātmānaḥ, bodies, real self, because Brahmā pervades them all. तौ Tau, they. एतौ Etaṁ, these two (the Solar deity and the Brahmā). अर्काश्वमेधौ Arkāśvamedhau, Arka and Aśvamedha, the Sūrya and the Chaturmukha, (Brahmā). सा Sā, she, (the God). उ U, verily, पुनः Punaḥ, again, on the other hand. एका Ekā, one, the principal. एव Eva, only. देवता Devatā, the god. भवति Bhavati, is. मृत्युः Mrityuḥ, death, the Destroyer Nṛisimha. एव Eva, only, none else. अपः Apa, untimely; all pervading. अप-व्याप्ता. पुनः Punaḥ, again. मृत्युः Mrityuḥ, death. जयति Jayati, avoids, conquers. The nominative of this verb is Brahmā who knows thus. मृत्युः Mrityuḥ, death. एनं Enam, him, Brahmā. न Na, not. आप्नोति Āpnoti, gets, comes to. मृत्युः Mrityuḥ, the Lord Hari called Mrityu or the Destroyer. अस्या Asya, his, of Brahmā. आत्मा Ātmā, master. भवति Bhavati, is, becomes. एतान् Etān, these. देवतानां Devatānām, of the gods, such as Rudras &c., एकाः Ekāḥ, chief, ruler, भवति Bhavati, is.

He (Brahmā) then willed that the horse should roam (through the world) unobstructed. After the lapse of a year, he offered it to the Lord Ātman within himself. He offered other animals to (the Lord within the other) gods. Therefore they (the sacrificers) offer sanctified animals to all gods, according to the rite of Prajāpati as taught by Brahmā. This (the deity in the solar orb) is verily Aśvamedha, he who shines out there. The Samvatsara (Brahmā) is his Ātman (pervader). This Agni is arka (the Brahmā in arka is pervader of Agni also) all the worlds are His (Brahma's) bodies (since he pervades them all). In these two forms, those of Arka and Aśvamedha (does Brahmā reside) (yet) these all are under one God (Viṣṇu), who is (Lord)

Mrityu. Brahmâ, who thus knew Lord Mrityu, conquered the second death ; and death did not reach him ; for Lord Mrityu became his master. He thus became the chief of those gods.

*End of the Second Brâhmaṇa called Aśvamedha.*

MADHVA'S COMMENTARY.

[Now the commentator explains the sentence Tam anavarudhya eva Amanyata, in the words of the Mahâ Samhita :—]

That Lord Brahmâ allowed his Self in the form of the horse to roam freely all over the world, for the period of one year, himself watching it in the form of a man.

[The commentator next explains the phrase Âtmane âlabhante, it does not mean to sacrifice the animal for himself, but it means as the commentator shows it, that he offered it, to the Supreme Viṣṇu who resided in the heart of Brahmâ.]

After the end of one year he, the lord of self (Brahmâ), offered that animal, in sacrifice, in honour of the Supreme Self residing within his own self. Other animals, like goat and the rest, he offered to the same Supreme Self as residing in the Devas.

[As Brahma sacrificed other animals, why did he become an animal ? This question the commentator answers next :—]

Brahmâ assumed the form of the horse thinking : —“ Let me have the entire fruit of the sacrifice to myself, namely, the fruit which the agent of the sacrifice gets by performing the sacrifice and the fruit which the victim of sacrifice gets by being immolated in the sacrifice.” (Thus thinking Brahmâ became himself the sacrificer and himself the victim).

Since an animal even gets heaven, when killed in sacrifice, without knowing why he is killed, what greater heaven must not that animal get who knowingly offers himself as the victim in the sacrifice. Thus thinking Brahmâ himself became the victim.

[The word Aśvamedha applies not only to Brahmâ, but it applies to the Sun and the Fire also. The commentator shows this :—]

Since Brahmâ called Samvatsara dwells in the Sun, the Sun is also called Aśvamedha, after the name Aśvamedha given to Brahmâ.

The Sun is called Samvatsara because Brahmâ, the Samvatsara, pervades the Sun, and therefore the Sun gets secondarily the name of Samvatsara.

Brahmâ residing in Arka gives his name of Aśvamedha to Fire, because Brahmâ as Aśvamedha pervades the fire also. Since all the

Lokas are pervaded by Brahmâ and have him as their self, they are called after the name Brahmâ. Verily the one God Hari pervades all the spheres, the Brahmaloḥa, the Sûryaloka and the Agniloka.

[The commentator next explains the phrase, "He who knows this overcomes 'second death,' (punar mṛityuḥ). Death does not reach him." This does not mean that every knower becomes immortal, but it applies to deities like Brahmâ and others and not to ordinary men.]

Brahmâ thus exists always conquering death and rebirth, because he has known truly the secret of the Lord Nṛi-Hari. The term Mṛiti is called Punaṁmṛityu or second death, (the death that leads to rebirth).

*Note* :—In the text the word Apamṛityu is used. It means the death which pervades Brahmâ and the rest. The word Apa means to pervade. In other words Apamṛityu means the all-pervading death, the cosmic death. Thus Apa-mṛityu is the higher death at the end of a cycle to which office-holders of cosmos are even liable, unless they get the grace of the Lord.

Him death called mṛiti never reaches because Nṛisihha is Death of death, and this Death has become his protector because he (Brahmâ) worshipped Hari.

[The word Âtman in the text is explained in the above as protector. The commentator gives authority for so translating :—]

Hari is said to be the Âtma of Brahmâ, because he has pervaded completely (Atatattvat) the self of Brahmâ, because he is the All-eater (Attri), because he takes up all (Adanât) because he creates all (Atta) and because he knows all (Atta).

*Note* :—The word Âtman is thus derived from 5 roots :—

- (1) it is formed with the prefix A, the root Tan and the suffix Dman,
- (2) it is formed with the affix A, root Ad and the same affix Dman,
- (3) the affix A, the root Da, the suffix Dman,
- (4) the affix A, the root Tan to spread, and the root Ma to build, and the suffix Dan,
- (5) the Affix A, the root Tan to spread, and the root Man to know, and the affix Dan.

Thus Âtman means the Pervader, the Destroyer, the Taker up, the Creator and the Knower, all these in their superlative degree.

Brahmâ is the ruler of all the other Devas, because he always possesses the knowledge of Nṛisihha, always meditates on Him and consequently is the recipient of His grace. Thus it is in the Mahâ Samhita.

The word Bhûyas used in the text means the full and the words Bhûya Yajeya mean "Let me worship the Supreme Lord who is All-full."

The word Aśvat in the text means (1) he became a horse and that form became Medhyam, namely, worthy of being taken or used in sacrifice, hence the word Aśvamedha means the horse fit for sacrifice.

That Brahmâ had assumed the form of a horse appears from the text itself, where it says that he thought to let it roam freely and unobstructed.

Had there been no horse, who was it who had to roam freely? It appears therefore that there was a horse there, the form assumed by Brahmâ ; as well as Brahmâ in his human four-faced form. This is one meaning of Aśvamedha.

The word Aśvamedha means also (2) Brahmâ. Because Aśvat ; it had become swollen and afterwards it had become pure (Medhya), therefore he whose body had become swollen (Aśvat) and had then become pure is called Aśvamedha.

Brahmâ (when he saw the other form of the sacred horse) thought "I shall make it wander all over the world without restraining him or reining him." He willed it so, because that form of horse was none else but his own self, taking up that form of his own free will. Brahmâ therefore, did not like to restrain his second form, namely, of the animal, but allowed it full freedom for one year.

*Note:*—But when Brahmâ found that his animal portion had gained enough experience by moving through all the worlds unrestricted, he destroyed that form and reabsorbed it into his higher self with all the experience gained. Every God has an animal under him, which is his vâhana or his lower nature. This animal nature should be allowed freedom to gain experiences of the world, but when it has gained such experiences, it must be sacrificed, i.e., brought under control of the higher self, namely, the spiritual and the intellectual self. This is the secret of Aśvamedha. The senses of man are the Aśvas, and to control and sacrifice them is the horse sacrifice. See Kathâ Up. where the senses are called horses.

The chief function of the gods, Brahmâ, Rudra and Suparṇa, is the eating or enjoying the things created. Gods like Indra &c. do sometimes enjoy them ; but the rest of the gods do not enjoy but see (illuminate) only. So to enjoy the created things or not is the chief functions of the gods, which vary according to their capacity. The Lord Supreme enjoys everything that a man can enjoy, so one should meditate on the Lord's enjoyment. Dhyâna or meditating on the gods is nothing but to know and realize how they enjoy the things created. Such is the definition of Dhyana given in *Pravṛtta*.

[Brahmâ wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour and thinking, however small, it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body than he left it, and with him Prâṇa Vâyus (the senses) also left it. These Prâṇas are called Yaśovîryam (यशोवीर्यं) because man gets Yaśaḥ (fame) and Viryam (energy) from these Prâṇas.

[Indeed owing to a small amount of labour, never does a man give up the body, nor can he give it up simply by wishing it. Nor do

the Prāṇa Vāyus go out by mere exhaustion. But with Brahmā the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmā wished to get back into it. This shows that he had a mind (Manas) or attachment for the body.

[With the intention of getting back into the dead body, Brahmā wished for the purity of the dead body. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice, as he found it to be the best, he put life into the dead body and changed it into that of a horse and accepted it to be his second body, *i. e.*, he kept alive the body of the horse by a part of his own body. ( अश्ववाकारं देहान्तरं एकैनांशेन धृतवान् ).

[The word *Āśvamedha* is applied to the sacrifice, to Brahmā and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmā, swelled and became white and attained purity. And also because it was performed by Brahmā who also passed by the name of *Āśvamedha*.

[Brahmā is called *Āśvamedha*, because he was in the dead body which had swelled and become pure.

[The horse itself is called *Āśvamedha*, because the dead body had assumed the form of a horse and became pure and therefore capable of being used in the sacrifice.

[He who realizes this, *i. e.*, the three senses of *Āśvamedha*, has a thorough knowledge of *Āśvamedha*.

[The Lord, then, made the horse walk round the world without checking him, for a period of a whole year. At the end of that period, Brahmā made up his mind to kill and make an offering of the horse to the Paramātmā present in his heart of hearts. The goat and other animals he made an offering of, to the Paramātmā present in the heart of hearts of all the other gods. Brahmā himself took the form of the horse and it was he himself who performed the sacrifice; this he did because he intended to have both the fruits of the sacrifice for himself; first that of the agent, and secondly that of the animal killed in the sacrifice. The animal killed in the sacrifice gets heaven as the result (reward) of his being killed. (Such a result did Brahmā obtain; he also obtained the fruit of knowing the Brahman within). The Sun is also called *Āśvamedha* ( अश्वमेध ) as he is called *Samvatsara* ( संवत्सर ); because Brahmā who is in the sun is himself called *Āśvamedha*; and because Brahmā who spreads (pervades) the sun is the soul of the Sun. It is similarly Brahmā who is in the fire and is called *Arka* ( अर्क ) is also called *Agni*; because Brahmā spreads or pervades the world, so he being the



soul or chief in the thing that he spreads, passes by the name of that thing. Only one God Hari pervades the Brahmāloka ( ब्रह्मलोकः ) Sūryaloka ( सूर्यलोक ) and Agniloka ( अग्निलोक ). He is called Nṛhari or Nṛsiṅha. Since Brahmā knows him, has a full knowledge of Nṛhari, he has been able to overcome death and he has no more to die. By the word ( मृत्यु ) Mṛityu is meant to die again and again. Since Brahmā is a worshipper of Hari, he has been able to avoid such a Mṛityu.

[Nṛsiṅha is the Âtman of Mṛityu or death, and Mṛityu is the Âtmā of Brahmā, because he (Nṛsiṅha) spreads or pervades in them all; and because He is the Destroyer of them all. Brahmā is the Lord of all the gods, because he has all these gods as his subordinates, because out of him was created this world and because they know that it is he who pervades. It has been written in the Mahā Saṁhitā that Brahmā has been able to attain superiority over the gods owing to his knowledge of the Nṛsiṅha, owing to his constant meditation and through the favour of the Lord Nṛsiṅha.]

*Here ends the Bhûṣṇa on the Aśvamedha Brâhmaṇa.*

### THIRD BRAHMANA.

#### MANTRA 1.

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव  
देवा ज्यायसा असुरास्त एषु लोकेष्वस्पर्धन्त ते ह देवा  
उचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

द्वयाः Doyâh, of two kinds, two-fold. प्राजापत्याः Prâjâpatyâh, the descendants or progeny of Prajâpati. देवाः Devâh, the Devās. असुराः Asurâh, the Asuras. च Cha, and. ह Ha, it is well known. ततः Tatah, among them. देवाः Devâh, the Devās. कानीयसाः Kâniyasâh, few in number. The ordinary form of this word is कनीयांसः एव Eva, certainly. असुराः Asurâh, the Asuras. ज्यायसाः Jyâyasâh, many in number. The ordinary form is ज्यायांसः ते Te, they both. एषु Eṣu, these. लोकेषु Lokeṣu, on the Worlds; for the possession of these Worlds. अस्पर्धन्त Aspardhanta, challenged each other; fought with one another in emulation. ते Te, they, defeated as they were few in number. देवाः Devâh, the gods, the Devās. उचुः Uchuḥ, consulted among themselves. ह Ha, formerly. हन्त Hanta, well; now. यज्ञे Yajñe, in the sacrifice sacred to Viṣṇu (such as ज्योतिष्टोम &c.) उद्गीथेन Udgithena, by loud chanting (Lord Hari when He is pleased by our loud chanting of hymns, Om). असुरान् Asurân, the Asuras. अत्ययाम् Atyayâma, let us surpass, or get the better of. इति Iti, thus.

The descendants of Prajâpati, are verily of two kinds, the lovers of light (Devâs) and the lovers of life (Asurâs). Among them the Devâs are comparatively smaller in number and the Asuras greater. For (the establishment of their respective superiority in) these Worlds, they fought (with each other). (Overcome by the Asuras) the Devas said to one another,—“ Well, let us overcome the Asurâs by (praying to Hari, through the) chanting of the Udgîtha in the (aśvamedha) sacrifice.”

#### MADHVA'S COMMENTARY.

In the ceremony of Aśvamedha and the rest, Vāyu alone ought to be made Udgâtâ ; because he alone is capable of removing all obstacles that arise in those undertakings. To prove this, the book now gives a story in the shape of a fight between the Devas and Asurâs. The Devas here are the presiding deities of the organs of senses like speech, sight, hearing &c. In the great Cosmic sacrifice, in which Brahmâ called Hiranya garbha is Yajâmana himself, these Devas of the senses stand in relation of sons to him. In attempting to create man, these Devas helped to give various senses to him, but the Asuras produced defect in every one of those senses, except the last or the great Vāyu function or respiration. Thus all sense organs are liable to be deceived by the glamour of Asurâs, except the great function of respiration. Science also supports this view. A hypnotic influence may pervert all sense organs, but respiration.

The working of every sense organ produces twofold effects ; one with regard to the organ itself, and the other with regard to the Devas. When a sense organ works harmoniously, the Devas presiding over such organs, together with all other Devas are pleased ; just as the production of harmonious music pleases the audience. But the difference between the instrument that produces music, and human sense instrument is this ; the production of music does *not* improve the instrument, while the harmonious working of any sense organ *improves that organ*. This is what is taught in this Upaniṣad.

Of the two kinds of the sons of Brahmâ (Prajâpati) the sons of Diti are larger in number and Tamoguṇa prevails in them all, while the Surâs are small in number and are marked by Sattvaguṇa. The Asurâs overcame the Suras on account of their superiority in number, and on account of the boon they got from Śiva. The Suras thought of defeating the Asurâs by worshipping Viṣṇu and with the strength of Udgâtri (Vāyu).

#### MANTRA I. 3. 2.

ते ह वाचमूचुस्त्व नं उद्गायेति तथेति तेभ्यो वागुदगायत् ॥  
यो वाचि भोगस्तं देवेभ्य आगायत् यत् कल्याणं वदति  
तदात्मन ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य

## पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥ २ ॥

ते To, they, the Devas when they had thus decided. वाचम् Vacham, (to the God Agni presiding over) the speech. ऊचुः Uchuh, said to. ह Ha, verily. त्वम् Tvam, you. नः Nah, for us ; for our good. उद्गाय Udgâya, sing or chant hymns. इति Iti, Thus ; thus requested. वाक् Vâk, (the goddess Agni presiding over) the speech. तेभ्यः Tebhyaḥ, for the Devas ; in order to serve the purpose of the Devas. उद्गायत् Udgâyat, sang or chanted hymns. यः Yaḥ, which. वाचि Vâchi, in speech, भोगः Bhogaḥ, enjoyment, result ; the chanting of the Vedas &c. तम् Tam, that ; the fruit of reciting the scriptures. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted by her song, she caused the Devas to get. यत् Yat, what. कल्याणं Kalyâṇam, prayers to the Lord. वदति, Vadati, says. तत् Tat, that. आत्मने Âtmane, for herself. ते Te, they ; the Asurâs. अनेन Aneṇa, by this. उद्गाता Udgâtrâ, by the loud chanting ; by means of the singing priest. नः Nah, us. अत्येप्यन्ति Atye-syanti, will conquer. इति Iti, this ; that. विदुः Viduḥ, knew ; come to know. वै Vai, verily. तं Tam, him ; Agni. अभिद्रुत्य Abhidrutya, running towards ; falling upon. पाप्मानं Pâpmanâ, with evils. अविध्यत् Avidhyan, pierced ; touched ; polluted the chanting of hymns. यः Yaḥ, which ; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well known. (The word सत् when used singly, *i.e.*, not having connection with यत्, means well known ; celebrated ) अप्रतिरूपं Apratirûpam, falsely, badly ; not rightly accented and with faulty intonation ; against the scriptures. वदति Vadati, pronounces. (इति) यत् Yat, what ; interrogative pronoun. इदम् Idam, this, एव Eva, indeed. सः Saḥ, that ; previously spoken. एव Eva, emphatically and nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They (the Devas) said to Vâk, “ Do you sing out for us.” “ Let it be so” (said Vâk). For them then Vâk sang out. Whatever fruit there is in speech (by reciting correctly the sacred scriptures), that she obtained for the devas by singing out (correctly) ; whatever good (there is in speech, such as in explaining the sacred scriptures) that (she obtained) for herself.

They (the Asurâs) knew : “ By this Udgâtrî singer, verily, they will surpass us.” They therefore ran swiftly towards Her ; and pierced Her with evil. What was that evil ? That which consists in saying what is not according to (correct) form (of speech, such as accent, &c. or in consonance with truth). That was the evil.

## MANTRA I. 3. 3.

अथ ह प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्यः प्राण  
 उद्गायद्यः प्राणे भोगस्तं देवेभ्य आगायद्यत् कल्याणं जिघ्रति  
 तदात्मने ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य  
 पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स  
 एव स पाप्मा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. प्राणम् Prâṇam, the Vâyu called Prâṇa whose seat is in the nose. ऊचुः Uchuh, said to. त्वं Tam, you; thou. नः Nah, for us; for our good. उद्गायत् Udgâya, sing or chant hymns. इति Iti, thus; thus requested. प्राणः Prâṇah, the Vâyu called Prâṇa. तेभ्यः Tebhyaḥ, for the Devas in order to serve the purpose of the Devas. उद्गायत् Udgâyat, song or chanted hymns. यः Yah, which. प्राणे Ghrâṇe, resulting from smell. भोगः Bhogaḥ, the happiness resulting from the smelling the flowers etc offered to the gods. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is right, i.e., good and pleasing to the nose. जिघ्रति Jighrati, smells. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they; the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting. नः Nah, us. अत्येष्यन्ति Atyesyanti, will conquer, इति Iti, this; that. विदुः Viduh, knew; came to know. वै Vai, verily, तं Tam, him; Prâṇavâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Papmanâ, with evil. अविध्यन् Avidhyan, pierced; touched; polluted the chanting of hymns. यः Yah, which; made by the Asurâs. पाप्मा Pâpmâ, evil. सः Sah, that. सः Sah, well known. अप्रतिरूपम् Apratirûpam, what is bad smells. जिघ्रति Jighrati, smells. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Sah, that; previously spoken. एव Eva, emphatically; nothing else. सः Sah, that. पाप्मा Pâpmâ, evil, इति Iti, thus.

They said to Prâṇa "Do you sing out for us." "Let it be so" (said Prâṇa). For them then Prâṇa sang out. Whatever fruit there is in scent (by smelling the sacred flowers offered to God) that He obtained for the Devas by singing out (correctly, i.e., by performing the function of smelling properly), whatever good there is in scent that He obtained for himself.

The Asuras knew : " By this Udgatri singer verily they will surpass us." They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That which is not according to (pleasant) form (of scent). That was the evil.

## MANTRA I. 3. 4.

अथ ह चक्षुरूचुस्त्वं न उद्गायेति तथेति तेभ्यश्चक्षुरुद-  
गायत् ॥ यश्चक्षुषि भोगस्तं देवेभ्य आगायद्यत्कल्याणं पश्यति  
तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य  
पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव  
स पाप्मा ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, the eye ; the presiding god of the eye namely the sun. उचुः Uchuḥ, said to. त्वं Tvam, you ; thou. नः Naḥ, for us ; for our good. उद्गाय Udgāya, sang or chant hymns. इति Iti, thus. तथा Tathā, so ; let it be so. इति Iti, thus ; thus requested. चक्षुः Chakṣuḥ, the eye ; the presiding god of the eye called the sun. तेभ्यः Tebhyah, for the Devas ; in order to serve the purpose of the Devas. उद्गायत् Udgāyat, sang or chanted hymns. यः Yaḥ, which. चक्षुषि Chakṣuṣi, in the eye ; resulting from the eye ; ocular. भोगः Bhogaḥ, the happy experience ; the sight of the holy shrines &c. तं Tam, that. देवेभ्यः Devebhyah, for the Devas. आगायत् Âgāyat, chanted. यत् Yat, what. कल्याणं Kalyāṇam, what is right, i.e., good and pleasing to the eye. The beauty and beautiful sight. पश्यति Paśyati, sees. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they ; the Asurās. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting, by the means of loud chanting. नः Naḥ, us. आत्येष्यन्ति Atyeṣyanti, will conquer. इति Iti, this ; that. विदुः Viduḥ, knew, came to know. वै Vai, verily. तं Tam, Him ; Prâṇa, Vāyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evils. अविध्यन् Avidhyan, pierced, touched ; polluted the chanting of hymns. यः Yaḥ, which ; made by the Asurās. पाप्मा Pâpmâ, evil. सः Saḥ, That. सः Saḥ, well known. अप्रतिरूपम् Apratirupam, what does not tally with the object of actual experience ; a distorted sight. पश्यति Paśyati, sees. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that, previously spoken. एव Eva, emphatically ; nothing else. सः Saḥ that. पाप्मा Pâpmâ, evil. इति Iti, thus.

They said to Chakṣus “Do you sing out for us.” “Let it be so,” said (Chakṣus). For them then sang out Chakṣus. Whatever fruit there is in seeing (sacred objects) that he obtained for the Devas, by singing out (i.e. by properly performing the function of sight); whatever good there is in sight that he obtained for himself.

The Asuras knew : “By this Udgâtri singer, they verily will surpass us”. They therefore ran swiftly towards him, and pierced him with evil. What was that evil ? That

which is not according to (the pleasing) form of sight. That was the evil.

MANTRA I, 3. 5.

अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति तथेति तेभ्यः श्रोत्र-  
मुदगायचः श्रोत्रे भोगस्तंदेवेभ्य आगायद्यत्कल्याणं शृणोति  
तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य  
पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं शृणोति स  
एव स पाप्मा ॥ ५ ॥

अथ Atha, then. ह Ha, verily. श्रोत्रं Śrotram, ear ; god of hearing ; the gods of the four quarters. ऊचुः Ūchuh, said to. त्वं Tvam, you ; thou. नः Naḥ for us ; for our good. उद्गाय Udgāya, sing or chant hymns. इति Iti, thus. तथा Tathā, so ; let it be so. इति Iti, thus ; thus requested. श्रोत्रं Śrotram, ear ; god of hearing. तेभ्यः Tebhyah, for the Devas in order to serve the purpose of the Devas. उद्गायत् Udgāyat, sang or chanted hymns. यः Yah, which. श्रोत्रे Śrotre, belonging to the ear ; auditory. भोगः Bhogah, the happy experience ; from hearing the sweet name of the Lord Hari. तं Tam, that. देवेभ्यः Devebhyah, for the Devas. आगायत् Āgāyat, chanted. यत् Yat, what. कल्याणं Kalyāṇam, what is pleasing to ear, sweet sound. शृणोति Śṛiṇoti, hears. तत् Tat, that. आत्मने Ātman, for himself. ते Te, they, the Asurās. अनेन Anena, this. उद्गात्रा Udgātrā, by loud chanting ; by means of loud chanting. नः Naḥ, us. अत्येष्यन्ति Atyeṣyanti, will supersede. इति Iti, this ; that. विदुः Viduḥ, knew ; came to know. वै Vai verily. तं Tam, him ; Prāṇa, Vāyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pāpmanā, with evils. अविध्यन् Abidhyan, pierced ; touched ; polluted the chanting of hymns. यः Yah, which, made by the Asurās. पाप्मा Pāpmā, evil. सः Sah, that. सः Sah, well known. अप्रतिरूपं Apratirūpam, what does not tell the real nature of the sound heard ; distorted sound. शृणोति Śṛiṇoti, hears. यत् Yat, that. इदं Idam, this. एव Eva, indeed. सः Sah, that, previously spoken. एव Eva, emphatically ; nothing else. सः Sah, that. पाप्मा Pāpmā, evil. इति Iti, thus.

They said to Śrotra “Do you sing out for us,” “Let it be so” (said Śrotra). For them then sang out Śrotra. Whatever fruit there is in hearing (the sacred name of the Lord), that he obtained for the Devas, by singing out, *i.e.*, by properly performing the function of audition), whatever good there is in hearing that he obtained for himself.

The Asuras knew : “By this Udgātri singer, they will surpass us.” They therefore ran swiftly towards him and

pierced him with evil. What was that evil? That which is not according to (the pleasing) form (of hearing). That was the evil.

MANTRA I 3, 6.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन  
उदगायद्यो मनसि भोगस्तं देवेभ्य आगायद्यत् कल्याणं संक-  
ल्पयति तदात्मने ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तम-  
भिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं  
संकल्पयति स एव स पाप्मैवमु खल्वेता देवताः पाप्मभिरुपा-  
सृजन्नेवमेनाः पाप्मनाऽविध्यन् ॥ ६ ॥

अथ Atha, then. ह Ha, verily. मनः Manah, mind; god of the mind Indra, Rudra and Śeṣa. ऊचुः Ūchuh, said to. त्वं Tvam, You; thou. नः Nah, for us; for our good. उद्गाय Udgāya, sing or chant hymns. इति Iti, thus. तथा Tathā, so; let it be so. इति Iti, thus; thus requested. मनः Manah, mind; gods of the mind. तेभ्यः Tebh-  
yah, for the Devas, in order to serve the purpose of the Devas. उद्गायत् Udgāyat, sang or chanted hymns. यः Yah, which. मनसि Manasi, in the mind; mental. भोगः Bhogah, fruit, the experience from meditating on the Lord Hari and its good effect. तं Tam, That. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Agāyat, chanted. यत् Yat, what. कल्याणं Kalyāṇam what is pleasing to the mind; the pleasing things. संकल्पयति Saṅkalpayati, thinks. तत् Tat, that. आत्मने Ātmane, for himself. ते Te, they; the Asurās. अनेन Anena, by this. उद्गात्रा Udgātrā, by loud chanting; by the means of loud chanting. नः Nah, us. अत्येष्यन्ति Atyeṣyanti, supersede. इति Iti, this; that. विद्रुः viduh, knew; came to know. वै Vai, verily. तं Tam, him; अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pāpmanā, with evils. अविध्यन् Abidhyan, pierced; touched; polluted the chanting of hymns. यः Yah, which; made by the Asurās. पाप्मा Pāpmā, evil. सः Sah, that. सः Sah, well known. अप्रतिरूपम् Apratirupam, unfavourable; disgusting to it. संकल्पयति Saṅkalpayati, thinks. सः Sah, that; previously spoken. एव Eva, emphatically; nothing else. सः Sah, that. पाप्मा Pāpmā, evil. एवम् Evam, thus. उ U a particle expressive of surprise. खलु Khalu, indeed. एताः Etāḥ, these. देवताः Devatāḥ gods such as Agni, Prāṇa, &c. पाप्मभिः Pāpmabhiḥ, with evils. उपासजन् Upāsrijan, eclipsed; darkened; made to associate with evil. एवम् Evam, in this way. एनाः Enāḥ, these gods. पाप्मना Pāpmanā, with evil. अविध्यन् Avidhyan, pierced, tainted.

They said to Manas, "Do you sing out for us." "Let it be so," (said Manas). For them then sang out Manas. Whatever fruit there is in contemplating (over the Lord)

that they obtained for the Devas, by singing out (properly performing all mental functions), whatever good there is in contemplation that they obtained for themselves.

The Asurâs knew : “ By these Udgatri singers, they will surpass us.” They therefore ran swiftly towards them, and pierced them with evil. What was that evil ? That which is not according to (the logical) form of thinking. That was the evil.

MADHVA'S COMMENTARY.

So they requested Agni (the fire-god) and others one after another. While engaged in the performing of the duties of Udgâtri, Agni and the other Devas, even Indra and Rudra were all touched with evil by the Asurâs.

MANTRÂ I. 3. 7.

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य  
एष प्राण उदगायत्ते विदुरनेन वै न उद्गालात्येष्यन्तीति तद-  
भिद्रुत्यं पाप्मनाविध्यन्त्स यथाश्मानमृत्वा लाष्टो विध्वंसेतैव  
हैव विध्वंसमाना विष्वञ्चो विनेशुस्ततो देवा अभवन् पराऽ-  
सुरा भवत्यात्मना परास्य द्विषन् भ्रातृव्यो भवति य एवं  
वेद ॥ ७ ॥

अथ Atha then ; when all the gods had been touched with evil. इमम् Imam, this, the well known. आसन्यं Âsanyam, living or residing inside the mouth. प्राणम् Prâṇam, to the chief of the Prâṇa Vâyus or vital airs. ऊचुः Ūchuḥ, (the gods) said. ए Ha, verily. त्वं Tvam, thou ; you. नः Nah, for us ; for our good. उद्गाय Udgâya, chant hymns. इति Iti, thus तथा Tatha, so, let it be. इति Iti, thus. तेभ्यः Tobhyaḥ, for the Devas. एषः Eṣaḥ, this. प्राणः Prâṇaḥ, the chief of the Prâṇa Vâyus. उद्गायत् Udagâyat, chanted hymns. ते Te, the Asurâs. अनेन Aneṇa, this. उद्गाला Udgâtrâ, by loud chanting. नः Nah, us. अत्येष्यन्ति Atyesṣyanti, will conquer. वै Vai, verily certainly. इति Iti, this. विदुः Viduḥ, knew ; came to know. तं Tam, him ; Prâṇa. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evil. अविध्यत्सन् Avidhyatsan wished to touch ; intended to pierce. सः Saḥ, it was (like). यथा Yathâ, as. आश्मानम् Aśmânam, hard stone, adamant. अतवा Ritvâ, coming against ; striking against. लाष्टः Loṣṭaḥ, a lump of earth. विध्वंसेत Vidhvamseta, is broken into pieces ; is reduced to powder. एवम् Evam, in like manner. ए Ha, certainly. एव Eva, just. विध्वंसमानाः Vidhvaṃsa mânâḥ, destroyed ; lost their bodies. विष्वञ्चः Viṣvañchaḥ, rebounding in different directions. विनेशुः Vineśuḥ, died ; dis-



appeared. ततः Tataḥ, then ; on their disappearing. देवाः Devāḥ, the Devas. अभवन् Abhavan, were as before ; shone again in their own brightness ; again got their supremacy. असुराः Asurāḥ, the Asurās. परा Parā, overthrown, subverted, it is followed by. अभवन् Abhavan; lost their supremacy. यः Yaḥ, whoever. एवम् Evam, this. वेद Veda, knows : realizes. अस्या Asya, his ; him. द्विषन् Dviṣan, the hater, the enemy. भ्रातृभ्यः Bhrātrībhyaḥ, the enemy, the sin which constantly accompanies one like a brother. पाप्मा Pāpmā, the evil person. आत्मना Ātmanā, by Paramātmān ; through the favour of the Supreme Self. पराभवति Parābhavati is defeated.

They said to this Asanya Prâṇa, “Do you sing out for us.” “Let it be so,” said the Asanya Prâṇa. For them then sang out the Asanya Prâṇa.

The Asurās knew : “By this Udgâtri singer, they will surpass us.” They therefore ran swiftly towards him, and (attempted to) pierce him with evil; but as a clod of clay striking against a hard stone breaks into pieces, thus verily the Asurās being broken, disappeared in diverse directions. Then the Devas became (supreme), and the Asurās became (defeated). Of him who knows this, the hater becomes defeated by the grace of the Supreme Self, and his brotherly (pleasant) vices all destroyed.

MANTRÂ I. 3. 8.

ते होचुः क नु सोऽभूद्यो नः इत्थमसक्तेत्येयमास्यन्त-  
रिति सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः ॥ ८ ॥

ते Te, they ; the Devas. यः Yaḥ, who. इत्थम् Ittham, thus (conquered the Asurās). नः Naḥ, us. असक्त Asakta, got, stuck to us, was with us. सः Saḥ, he. क्व Kva, where. नु Nu, now. अभूत् Abhūt, was. ह Ha, a word of surprise. इति Iti, thus. उचुः Ūchuḥ, discussed among themselves. अयम् Ayam, he. आस्ये Asye, in the mouth. अन्तर Antar, inside. इति Iti, this (the Prâṇa ascertained). सः Saḥ, he. अयास्यः Ayâsyaḥ Ayâsya by name. आङ्गिरसः Ângirasah, named Ângirasa, the governor of the body. The अ of अङ्ग Aṅga having been changed into इ I. हि Hi, because. अङ्गानां Angânām, of the bodies of the animals. रसः Rasah, governor ; controller.

They (the Devas) then said (wondering) “Where was He (the Supreme Lord) who thus joined us (with this victory)?” (To them replied the Āsya Prâṇa):—

“He was inside the mouth”---(*i.e.*, He was within me, and I obtained the victory through him). That (chief Prâṇa) is called Ayâsya (the child of the Lord who resides within the mouth). He is also called Âṅgirâsa (the child of Âṅgirâ) for he is the ruler of the body (or âṅga.)

MANTRA 1, 3, 9.

सा वा एषा देवता दूर्नाम दूरं ह्यस्या मृत्युर्दूरं ह वा  
अस्मामृत्युर्भवति य एवं वेद ॥ ९ ॥

सा Sâ, that. एषा Eṣâ, this (Prâṇa). देवता Devatâ, god. दूर्नाम Dûrnâma, named. dâr. वै Vai, indeed. हि Hi, since, because. अस्याः Asyâḥ, from this, from this god called Prâṇa. मृत्युः Mrityuḥ, death, the sin. दूरं Dûram, far off. यः Yaḥ, who. एवं Evam, such. वेद Veda, knows; realizes. अस्मात् Asmât, from this (man). मृत्युः Mrityuḥ, death, sin. दूरं Dûram, far from. ह Ha, certainly. वै Vai, indeed. भवति Bhavati, Is.

9. Since far-off (duram) is Death (sin) from this god, He is called Dûr, whoever realizes this, far-off becomes indeed Death (sin) from him.--19.

MADHVA'S COMMENTARY.

They then requested the chief of the Vâyus. When the Daityas wished to pierce him with evil, they all perished defeated by him, as a lump of clay thrown on an adamant stone perishes, by being shattered into pieces. Therefore, this chief of the Vâyus is called invincible, unchecked in his power by blessings or by curses.

Thus the blessings of Śiva did not help the Asurâs to overcome the chief Vâyu. If Vâyu is invincible, how do we find that Bhima who was an Avatâra of Vâyu was bound by the ajagara and apparently defeated by him. The reply to this is given by the commentator thus.

Whenever Vâyu is found to meet any defeat, it must be known that it was his will to be so defeated. But for his own will, the defeat could not have taken place. Whoever knows this (Secret of Vâyu,) is freed from all sins and all enemies.

MANTRA 1, 3, 10.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहृत्य  
यत्रासां दिशामन्तस्तद्गमयांचकार तदासां पाप्मनो विन्यद-  
धात्तस्मान्न जनमियान्नान्तमियान्नेत्याप्मानं मृत्युमन्ववाया-  
नीति ॥ १० ॥

स Sâ, That. वै Vai, verily ; indeed. एषा Eṣâ, this. देवता Devatâ, god ; the chief of the Prâṇa Vâyus. एतासां Etâsâm, these देवतानां Devatânâm, of the Devas. पाप्मानं Pâpmânam, sins. मृत्युम् Mrityum, death. अपहत्य Apahatya, removing. आसान् Âsâm, these. दिशान् Diśâm, of the quarters, directions. अंतः Antaḥ, end ; extremity. यत् Yat, when ; in which, the sea shore. तत् Tat, there. गमयांचकार Gamayâñchakara, made to go ; took, carried. तत् Tat, there ; (as well as among the human society). आसां Âsâm, of these gods. पाप्मानः Pâpmanah, sins. विन्यदधात् Vinyadadhât, threw. तस्मात् Tasmât, therefore ; since sins were left there. पाप्मानं Pâpmânam, sin ; in the form of sin. मृत्युम् Mrityum, death. नेत् Net, not ; never. अन्ववायानि Anvavâyâni, lest I should get. इति Iti, from this reason. जनं Janam, crowds of men. अंतम् Antam, extremities of the directions न इयात् इति Na iyât iti, should not go.

10. Verily that Devata (Prâṇa) having removed death (in the shape of) sin, from those Devatâs (Indra and the rest) sent it to that place which is at the end of the directions of the world, and there He especially put down that Sin. Therefore a man who desires "Let no sin come to me," should not go to those people (who dwell in that region of utter darkness), nor to that end (of the universe).—20.

*Note.*—The fight between the forces of Chaos and Cosmos takes place in the beginning of every creation. The disruptive forces of Chaos are thrown to the outer region, called the Antaḥ or the end of the universe. It is the Great Prâṇa who keeps these turbulent forces in their place outside the universe. This is the Ring-Pass-not. Even the high cosmic agents like Agni, Indra &c., could not go on with their work, till the Great Prâṇa helped them—Prâṇa the Only Sinless, among the creatures of God.....the Christ Principle of the Gnostics. On a smaller scale we see this illustrated in every civilised state. Within dwell the regulated citizens, on the frontier the lawless barbarians. The prohibition against mixing with the barbarians is based upon this doctrine of self-protection, which in India has been raised to the doctrine of prohibition against foreign travel.

MADHVA'S COMMENTARY.

Vâyu, strong with the strength of Vâsudeva purified Indra and Rudra as well as other Devas (of the evil which the Asurâs had caused in them), and drove away these evil hordes of Asuras to the farthest extremity of the earth, yea, into the sea.

MANTRÂ I. 3. 11.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहृत्या-  
थैनां मृत्युमत्यवहत् ॥ ११ ॥

स Sâ, it (was.) वै Vai, indeed. एषा Eṣâ, this. देवता Devatâ, god. एतासां Etâsâm, these. देवतानां Devatânâm, gods ; devas. पाप्मानं Pâpmânam, sin ; vice. मृत्युम् Mrityum, death. अपहत्य Apahatya, removing. अथ Atha, then. एताः Enâḥ, these gods. मृत्युम् Mrityum, Death. अति Ati, surpassing ; above. अवहत् Avahat, took to.

11. Verily that Devatâ (Prâṇa) having removed death (in the shape of) sin, from those Devatâs, took them next to the region above the sphere of death (*i.e.*, to heaven world).— 21.

## MADHVA'S COMMENTARY.

Thus freeing these Devas from the coils of death, Vāyu (through whom Vāsudeva works) carried these to the higher worlds, and the Devas obtained (regained) their high position through the help of Vāyu.

*Note.*—Vāyu, if we take it merely to mean the air of respiration, is the great curer of all diseases of the sense organs, Prâṇāyāma or the regulation of breath is a well-known system of Yoga. Whenever the sense organs are tainted with evil and clogged in their working, the regulation of breath brings them back to their normal function. If we take Vāyu as representing the Saviour of men and gods, the Great Mediator, then it is he, the son of Viṣṇu, who drives away all evil-workers, the Asurâs, and brings on earth the kingdom of heaven. In this aspect Vāyu, the son of Hari (Hareḥ sutaḥ,) the Christ-principle of the Christians is well known as the defeater of Satan and the driver of the hordes of evil spirits into the sea.

## MANTRA I, 3, 12.

स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत  
सोऽग्निरभवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

सः Saḥ, Vāyu. वै Vai, indeed. प्रथमात् Prathamām, the first, on account of being first engaged in chanting hymns. वाचन् Vâcham, Agni, who assumed the form of Vâk. एव Eva, only. अति Ati, surpassing; beyond, it is to be followed by Mṛityum ( मृत्युम् ) Death. अवहत् Avalat, took, carried. यदा Yadâ, when. सः Saḥ, he; the fire. मृत्युम् Mṛityum, Death. अति Ati, going beyond the region of. अमुच्यत Amuchyata, became free. सः Saḥ, he. अग्निः Agniḥ, Agni; the Lord of the fiery world. अभवत् Abhavat, became. सः Saḥ, it (was). अयम् Ayam, this. अग्निः Agniḥ, Agni. परेण Pareṇa, by (the help of) the chief (of the Prâṇa). मृत्युम् Mṛityum, Death. अतिक्रान्तः Atikrântaḥ, surpassing; getting rid of. दीप्यते Dīpyate, shines.

12. It was, indeed, this Prâṇa Vāyu who carried Vâk the first god (engaged in chanting hymns), beyond the sphere of Death. When Vâk became free from death she became Agni. There shines this Agni, freed from Death by the help of the Chief (Prâṇa).—22.

## MANTRA I, 3, 13.

अथ ह प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायु-  
रभवत्सोयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ Atha, Then. ह Ha, indeed. प्राणम् Prâṇam, the Prâṇa Vâyu whose seat is in the nose. अति Ati, surpassing; beyond, it governs Mṛityum (मृत्युम्) understood. अवहत् Avahat, took, carried. यदा Yadâ, when. सः Sah, he; Prâṇa. मृत्युम् Mṛityum, Death. अति Ati, going beyond the range of. अमुच्यत Amuchyata, became free. सः Sah, he. वायुः Vâyuh, Vâyu. अभवत् Abhavat, became. सः Sah, it (was). अयम् Ayam, this. वायुः Vâyuh, Vâyu, परेण Pareṇa, by (the help of) the chief of the Prâṇa Vayus. मृत्युम् Mṛityum, Death. अतिक्रान्तः Atikrântah, surpassing; getting rid of. पवते Pavate, blows.

13. Then, he took the Breath beyond the sphere of Death, when the Breath became free from Death, he became the Vâyu. There blows this Vâyu freed from Death, through the help of the Chief (of the Prâṇa Vâyus).—23.

MANTRA I. 3. 14.

अथ चक्षुरत्यवहत्तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभव-  
त्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ Atha, next. चक्षुः Chakṣuh, the eye-god, the sun. अति Ati, surpassing; beyond death. अवहत् Avahat, bore. तत् Tat, that; the eye-god. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, beyond. अमुच्यत Amuchyata, became free. सः Sah, he. आदित्यः Âdityah, Âditya; the Sun. अभवत् Abhavat, came back to. सः Sah, he. असौ Asau, this. आदित्यः Âdityah, Âditya, the Sun. परेण Pareṇa, by (the help of) the chief (of the Prâṇa Vâyus). मृत्युम् Mṛityum, death. अतिक्रान्तः Atikrântah, having surpassed. तपति Tapati, shines forth.

14. Next, he carried (the god of) the eye beyond (the sphere) of death. When the eye became free from death, he became the Âditya. There shines he this Âditya, freed from death, through the help of the Chief (Prâṇa Vâyu).—24.

MANTRA I. 3. 15.

अथ श्रोत्रमत्यवहत्तद्यदा मृत्युमत्यमुच्यत ता दिशोऽ-  
भवस्ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

अथ Atha, afterwards. श्रोत्रम् Śrotram, the gods of the ear; the gods of the four quarters. अति Ati, beyond the limit of death. अवहत् Avahat, bore. तत् Tat that; the god of the ear. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free. ताः Tâḥ, these. दिशः Diśah, the gods of the four quarters. अभवन् Abhavan, became. ताः Tâḥ those. इमाः Imâḥ, these. दिशः Diśah, the gods of the four quarters. परेण Pareṇa by (means of the help of) the chief Prâṇa Vâyu. मृत्युम् Mṛityum, death. अतिक्रान्तः Atikrântâḥ, surpassing; getting rid of.

15. He afterwards bore (the gods of the) ear beyond (the sphere of) death. When (the gods of) the ear became free from death, they became these (gods) of the four quarters. These are (the gods of the) four quarters that have surpassed death through the Chief.—25.

MANTRA I. 3. 16.

अथ मनोऽत्यवहत्तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभ-  
वत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येव ह वा एन-  
मेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

अथ Atha, then. मनः Manah, mind ; gods of the mind, Indra, Rudra, Śeṣa. अति Ati, beyond the range of death. अवहत् Avahat, bore, carried. तत् Tat, that ; the god of the mind. यदा Yadâ, when. मृत्युम् Mrityum, death. अति Ati, going beyond. अनुच्यत Amuchyata, became free ; became pure. सः Sah, he. चन्द्रमाः Chandramâh, the moon ; the Moon-god. अभवत् Abhavat, became. सः Sah, he. असौ Asau, this. चन्द्रः Chandrah, the moon ; the Moon-god. परेण Pareṇa (with the help of) the chief Prâṇa Vâyū. मृत्युम् Mrityum, death. अतिक्रान्तः Atikrântah surpassing ; getting rid of. भाति Bhâtî, shines. यः Yah, who. एव Evam, this. वेद Veda, knows ; realizes within himself. एषाः Eṣâh, this. देवताः Devatâh, god ; the chief Prâṇa Vâyū. एन Enam, him (who realizes this). मृत्युम् Mrityum, death. एव Evam, in this way. अति Ati, beyond the range of. वहति Vahati, bears ; carries. ह Ha, indeed. वै Vai, verily.

16. He afterwards took (the gods of) the mind beyond (the sphere of) death. (When these gods) became free from death, (they regained their former position), and became (the Lords of) the Moon. There is that moon who is shining there, that has surpassed death, through the help of the chief (Prâṇa Vâyū). Thus indeed does this Devatâ Prâṇa carry him also beyond (the sphere of) death who knows this.—26.

MANTRA I. 3. 17.

अथात्मनेऽन्नाद्यमागायद्यद्धि किंचान्न मद्यतेऽनेनैव तदद्यत  
इह प्रतितिष्ठति ॥ १७ ॥

अथ Atha, then ; when the Devas had regained their former position. आत्मने Âtmane, for his own self. अन्नाद्यम् Annâdyam, for eatable food, a compound of annam food, and addyam eatable. It is in the objective case governed by the transitive verb उद्दिष्य (Uddiśya) understood ; therefore it means in order to gain edible food, delicious food. आगायत् Âgâyat, chanted hymns ; offered up prayers. हि Hi, since. यत् Yat, any. किंच Kiñch, a whatever. अन्नम् Annam, food. अद्यते Adyate,

is eaten (by the animals). तत् Tat, that. अनेन Anena, by the ana or the Prâṇa Vāyu. अन् (Ana) is a word which means Prâṇa Vāyu. एव Eva, only. अद्यते Adyate, is eaten. इह Iha, in the animals. प्रतिष्ठति Pratisthāti, establishes rests; depends.

Then (when the devas had become freed from sin) the Prâṇa sang out to gain edible food for himself. Whatever food is eaten (by animals), is eaten verily by the Prâṇa, as it is the Prâṇa only that lives in the bodies of the animals.—27.

MANTRA I. 3. 18.

ते देवा अब्रुवन्नेतावद्वा इदं सर्वं यदन्नं तदात्मन आगा-  
सीरन् नोऽस्मिन्नन्न आभजस्वेति ते वै माभिसंविशतेति तथेति  
तं समन्तं परिण्यविशन्त तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्त्येव  
ह वा एनं स्वा अभिसंविशन्ति भर्ता स्वानां श्रेष्ठः पुर एता  
भवत्यन्नादोऽधिपतिर्य एवं वेद य उहैवं विदंस्वेषु प्रतिपत्तिर्बुभूषति  
न हैवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वै तमनुभा-  
र्यान् बुभूषति स हैवालं भार्येभ्यो भवति ॥ ॥८१

यत् Yat, which. अन्नं Annam, food to the animals. इदं Idam, this. एतावत् Etâvat, so much and no more. वै Vai, indeed. तत् Tat, that. सर्वं Sarvam, all. आत्मने Atmane, for your ownself. आगासीः Âgâsîh, you have chanted hymns for; you have obtained by prayers. अस्मिन् Asmin, in this (food) अन्ने Anne, in food; of food. अनु Anu, afterwards, after thee. नः Nah, us. आभजस्व Âbhajasva, make us have a share; let us partake of. The ordinary form of the word is आभजयस्व Âbhajayasva. इति Iti, this. ते Te, they; the Devas. अब्रुवन् Abruvan, spoke to (Prâṇa). ते Te, you all, (who wish for food or nourishment.) मा Mâ, me. अभि Abhi, towards; from all sides. संविशत Samvisata, enter; (come in). वै Vai, indeed. इति Iti, this (said Prâṇa). तथा Tathâ, so let it be. इति Iti, this (said the Devas). तं Tam, him. समन्तं Samantam, on all sides. परिण्यविशन्त Pariṇyavisanta, entered from all sides. तस्मात् Tasmât, therefore, because he had made the Devas partakers of food, and made them enter the bodies of animals. अनेन Anena, by Prâṇa; the word अन् (Ana) means Prâṇa. यत् Yat, which; whatever. अन्नं Aannam, food; nourishment. अति Atte, eats. तेन Tena, by that (food) एताः Etâh, these Devas, Vâk &c. तृप्यन्ति Tripyanti, are satisfied; get their nourishment. यः Yah, whoever; a practical man; a man of practical experience. एव Evam, this; that Prâṇa is the stay of Vâk &c; or Vâk &c. are supported by Prâṇa. वेद Veda, knows; realizes within himself. एनं Enam, him. स्वाः Svâh, kinsmen, relatives. एव Evam, similarly; as do the Devas surround the Prâṇa. अभि Abhi, towards, on all sides. संविशति Samvisanti, come to; enter into; come to

and surround him as their giver of bread. ए a mere particle. वै Vai, indeed, verily. स्वानं Svânām, of his kinsmen. भर्ता Bhartâ, supporter; one who maintains. श्रेष्ठः Śreṣṭha, the best; superior. पुरः Puraḥ, in the front. एता Etâ, goer; leader. अन्नादः Annâdah, the eater of food, the enjoyer, the strong. अधिपतिः Adhipati, the master, the ruler. भवति Bhavati, is; becomes. यः Yaḥ, whoever. उ U an interjection. ह Ha indeed. एव विद् Evamvidam, one who knows Prâṇa Vâyu. स्वेषु Svesu, among his relatives or kinsmen. (प्रति Prati, hostile.) प्रतिबुधति Pratibubhuṣati, wishes to be antagonist or hostile to; wishes to oppose. भार्येभ्यः Bhâryebhyaḥ, to his dependants; belongings. न Na, not. एव Eva, certainly. अलं Alam, able, enough; capable. भवति Bhavati, is; proves. अथ Atha, on the other hand. यः Yaḥ, who. एव Eva, only. एनं Enam, him who knows Prâṇa. अनु Anu, favourable; or favourably disposed. भवति Bhavati, is. यः Yaḥ, who. तं Tam, him. वै Vai, indeed. अनु Anu, following, or being permitted by the Prâṇavid. भार्यान् Bhâryân, the dependants. बुधति Bubbhûṣati, wishes to be (or to maintain). सः Saḥ, he. ह Ha indeed. एव Eva, alone. भार्येभ्यः Bhâryebhyaḥ, to his dependants. अलं Alam, capable of maintaining. भवति Bhavati, is; becomes.

18. These Devas (then) said (to Prâṇa):—"This is all the food (that living beings must subsist upon in this world, and all this) thou hast acquired for thy own self by singing, (how are we to live?). Make us participate in it even after thee." Prâṇa said: "You enter through me (the bodies of these animals)." They said: "All right." Then they entered him with all their hosts. Therefore, whatever food an animal eats through Prâṇa (surrounded by all the Devas), by that (food) these (Devas also) are satisfied.

He who knows thus (the glorious Prâṇa), becomes one in whom thus enter all his relatives (as the Devas entered the animal bodies). He becomes the supporter of his relatives, and being chief (among them) he becomes their leader in the front, ruling and enjoying all. But he among his relatives who opposes him, who knows thus (the glory of Prâṇa) will never be able to maintain his dependants. But he who is on the side of such (knower of Prâṇa) and wishes to maintain his dependants with the permission (of such knower) he indeed becomes able to support his dependants.—28.

*Note.*—The Devas said (to the chief of the Prâṇa) "What is our food is so much and no more; all this you have prayed (sung) for;—(and that for yourself). In this food make us sharer, please." Prâṇa said to them—"Come you all towards me, and enter into



mo." "So let it be" (having said this) they all entered into his body on all sides. It is therefore, these Devas (Vāk &c.) become satisfied by (getting their nourishment from) whatever is eaten by Prāṇa. Whoever knows (by practice) this (that Prāṇa is the supporter of the Devas like Vāk &c.) to him do his relatives come, and with him do they, indeed, join as Vāk &c. do with Prāṇa. The supporter of these relatives does he become, their superior and leader, their Annāda, well wisher and lord. Incapable of maintaining his dependants does he become, he who is hostile to the property of a man who has realized within himself this (knowledge). But on the other hand, whoever is favourably disposed towards such a man, and following him wishes to maintain his dependants, he and he alone becomes capable of maintaining his own dependants.

MANTRA I. 3. 19.

सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः प्राणो वा अङ्गानां  
रसः प्राणो हि वा अङ्गानां रसस्तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण  
उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानां रसः ॥ १९ ॥

सः Saḥ, he. अयास्यः Ayâsyaḥ, called Ayâsya residing in the mouth. आङ्गिरसः Âṅgirasah, Âṅgirasa by name. हि Hi, because. अङ्गानां Aṅgânâm, of the bodies of animals. रसः Rasaḥ, the leader; the controller: the sap. प्राणः Prâṇah, the chief of the Vâyus. वै Vai, alone. अङ्गानां Aṅgânâm, of the animal bodies. रसः Rasaḥ, the leader, the controller. हि, Hi, because. प्राणः Prâṇah, the chief of the Vâyus. वै Vai, truly. अङ्गानां Aṅgânâm, of the animal bodies. रसः Rasaḥ, the leader; the governor. तस्मात् Tasmât, therefore. यस्मात् Yasmât, whichever. कस्मात् Kasmât, from whatever. च Cha, and. अङ्गात् Aṅgât, from the body. प्राणः Prâṇah, the Prâṇa. उत्क्रामति Utkrâmati, goes out. तत् Tat, there. एव Eva, only. तत् Tat, that limb or body. शुष्यति Śuṣyati, dries up. हि Hi, therefore. एषः Eṣah, this Vâyu. वै Vai, truly. अङ्गानां Aṅgânâm, of the animal bodies. रसः Rasaḥ, the governor, essence.

19. He is called Ayâsya, as well as Âṅgirasa, for, he is the controller of the bodies; because Prâṇa alone is the controller of the members of the bodies; hence any part of the body dries up at once when Prâṇa leaves it. Therefore, this (Prâṇa) is indeed the controller of the members of the bodies.—29.

MADHVA'S COMMENTARY.

Agni, Nasal Vâyu, the Protectors of the directions, and Indra and all the rest, the Sun, the Moon, Rudra yea all are established in their position by him alone (all regained their former position by the help of this chief Vâyu).

The commentator now explains the meaning of the word Brihati in the phrase Vag-vai-Brihati.

## MANTRA I. 3. 20.

एष उ एव बृहस्पतिर्वाग् वै बृहती तस्या एष पतिस्त-  
स्मादु बृहस्पतिः ॥ २० ॥

एषः Eṣaḥ, this Prâṇa. उ U, and. एव Eva, only. बृहस्पतिः Brihaspatiḥ, called Brihaspati. वाक् Vāk, the goddess of speech. वै Vai, indeed. बृहती Bṛihati, called Bṛihati ; Vāk is called Bṛihati ; because all the softer qualities *develope* in her. (Briha-to develop). एषः Eṣaḥ, this Vāyu. तस्याः Tasyâḥ, her. पतिः Patiḥ, lord ; husband. तस्मात् Tasmât, hence. उ U, and. बृहस्पतिः Brihaspatiḥ, called Brihaspati.

20. And this Prâṇa is truly (called) Brihaspati. For Vāk, the goddess of speech, indeed, is Brihati ; and of her this Prâṇa is the lord. So he is Brihaspati (the Lord of the word).—30.

## MANTRA I. 3. 21.

एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्त-  
स्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एषः Eṣaḥ, this Vāyu. उ U, and. एव Eva, only. ब्रह्मणस्पतिः Brahmanaspati, called Brahmanaspati. वाक् Vāk-Vāk, the goddess of speech. वै Vai, indeed. ब्रह्म Brahma, the Vedas infinite as they are. तस्याः Tasyâḥ, her. एषः Eṣaḥ, this Vāyu. पतिः Patiḥ, Lord. तस्मात् Tasmât, hence. उ U, and. ब्रह्मणस्पतिः Brahmanaspati, called Brahmanaspati.

21. This Prâṇa is truly (called) Brahmanaspati. Vāk, the goddess of speech is the Brahma (Veda) and of her is this Prâṇa the Lord. So he is truly called Brahmanaspati (the Lord of the Vedas).—31.

## MADHVA'S COMMENTARY.

The Goddess Bṛihati is verily Saraswati, and she is so called because she is all full of every womanly attribute (Briha-full) and because she is the personification of the *endless Vedas*. She is called Brahma also. Or she is called Bṛihati because she is *supported* (Bṛinhita) by Viṣṇu. Her husband is this Lord Vāyu and so he is called Brihaspati (or the lord of Bṛihati).

## MANTRA I. 3. 22.

एष उ एव साम वाग् वै सामैष सा चामश्चेति तत्साम्नः  
सामत्वं यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम

एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाश्नुते  
साम्नः सायुज्यं सलोकतां जयति य एवमेतत्साम  
वेद ॥ २२ ॥

एषः Eṣaḥ, this, Vāyu. उ U, and. एव Eva, only. साम Sâma, called Sâma. वाक् Vâk, Vâk, the goddess of speech. वै Vai, indeed. साम Sâma, called Sâma. सा essence or sâra of feminine qualities. अमा ama, immeasurable. एषः Eṣaḥ, this Vāyu. सा Sâ, the essence of all the womanly qualities. च Cha, and. अमाः Amaḥ, immeasurable. च Cha, and. इति Iti, hence. Vâk or Bhârati a female goddess, forming a part of the body of Vāyu, a male god, they both become Ardhanârîśvara (अर्द्धनारीश्वर), a god partly male and partly female. तत् Tat, that; to be a god partly male and partly female. साम्नः Sâmnah, Of Vāyu called Sâma. सायत्वं Sâmatvam, the reason of being called Sâma. यद्वेव Yadveva, otherwise; or, yat + u + eva = yadveva, u means even, the same as eva. प्लुषिना Pluṣinâ, to a worm. समः Samaḥ, equal; (Eva, like; as if). मशकेन Maśakena, to a mosquito. समः Samaḥ, equal. एव Eva, like; apparently. नागेन Nâgena, to elephant. त्रिभिः Ebbhiḥ, these. त्रिभिः tribhiḥ, three. लोकैः Lokaiḥ, to the worlds. समः Samaḥ, equal. अनेन Anena, this. सर्वेण Sarvona, to all. समः Samaḥ, equal. तस्मात् Tasmât, therefore; since it is as if equal to every thing. एव Eva, only. वा Vâ, otherwise. सामः Sâmah, Sâma. यः Yah, whoever; एवम् Evam, in this way एतत् Etat, this. साम Sâma, Sâma; the Vāyu called Sâma. वेद Veda, knows; realizes within himself. साम्नः Sâmnah, of Sâma, the Vāyu. सायुज्यं Sâyujyam, union; सलोकतां Salokatâm, to be of same world; to be of the same quality. जयति Jayati, gets; attains.

*Note.*—It is this Vāyu which is called Sâma. Vâk, the goddess of speech is indeed Sama, god partly male and partly female; for, this Vāyu only is at the same time the goddess Sâ (She), the essence of all the womanly qualities, as well as Ama (अमा) immeasurable male god. That is why Vāyu, named Sâma has got that name of his. Or because, he is as if equal to worm, or to mosquito, or to an elephant, or to the three worlds or to all this (that we see). Or hence only this Vayu is called Sâma (a god who is apparently equal to anything and everything in which he is present.) Whoever thus realizes Sâma within himself, he becomes one with the Vāyu Sâma and becomes of the same world (or quality) with Sâma.

22. And this (Prâṇa) is indeed Sâma:—for the Vâk is Sâ (as the sâra or essence of all womanly qualities); and the Ama is this (Prâṇa): (for he is Ameva or Immeasurable). Because He is both Sâ and Ama (Androgyne), therefore, this is the reason of the Prâṇa being called Sâma. Or Prâṇa is called Sâma because he is *equal* (*sama*) to a worm even (because it is of the size of a worm when enlivening

a worm) or *equal to* a mosquito (when filling its body), or *equal to* an elephant (when filling the body of an elephant). He is *equal to* (of the size of) these three worlds, *equal to* all this (universe). Therefore, verily indeed is he called Sâma. Enjoys he co-union and co-spatiality with Sâma, who knows thus the (the hidden meaning of) Sâma (as the name of Prâṇa).—32.

Note.—Compare Chh. Up. 1. 6. 1. etc. ~

Note.—The man who knows the androgyne nature of Prâṇa gets sāyujya with him according to his capacity. Other knowers of the mystery of Sâma, get sâlokyata only.

MANTRA 1. 3. 23.

एष उ वा उद्गीथः प्राणो वा उत्प्राणेन हीदः सर्वमु-  
त्तब्धं वागेव गीथोच्चगीथा चेति स उद्गीथः ॥ २३ ॥

एषः Eṣah, this Prâṇa. उ U, and. वै Vai, indeed. उद्गीथः Udgîtha, called Udgîtha. प्राणः Prâṇah, Prâṇa the chief of the Vayus. वै Vai, indeed. उत् Ut, called Ut. हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all (the worlds). प्राणेन Prâṇena, by Prâṇa Vayu. उत्तब्धम् Uttabdhah, held. वाक् Vāk, the goddess Vāk. एव Eva, only. गीथा Gîthâ, sung or praised by the gods. उत् Ut, Ut; one who holds up. गीथा Gîthâ, one who is sung or praised (by the gods). च Cha, and. इति Iti, hence. सः Sah, he; the Vāyu. उद्गीथः Udgîthah, called Udgîtha.

23. This Vāyu is called Udgîtha (the god who upholds the world and at the same time is sung by gods). Prâṇa is indeed Ut (the upholder) of the world; for, by this Prâṇa Vāyu this world is held up; and the goddess Vāk is Gîthâ sung and praised by the gods. He is called Udgîtha, because, he is at the same time “ut” (upholder of the world) as well as Gîtha praised or sung by the gods (Vāk and Prâṇa forming the androgyne).—33.

The author now explains the phrase Vāg vaisā.

As that Goddess Saraswati is the essence of all womanhood, She is called Sî. As (Vāyu is immeasurable-Na-miyate-He is called Ama. Thus Sî + Ama = Sâma). (Thus Sâma is the name of the ardhanârî Vāyu).

The author explains the Udgîtha as applying to Vāyu Saraswati. He does not explain the word Ud, because it is already explained in the Upaniṣad itself. He explains the word Gîtha thus :—

Since She is the presiding deity of Sâma Veda, She is called Gîthâ. Therefore, this Vāyu, that has half of his body womanly, is called Udgîthâ; (meaning Vāyu and Saraswati in one, because Prâṇa is Ut and

Vâka is (Githâ). (He is the same god as Sâma, meaning Vâyû and Saraswati in one. Sâ is Vâk and ama is the Vâyû). It is this Vâyû, who is sometimes described as having his body partly of a male, and partly of a female character.

*Note.*—This word Sâma and Udgîtha are thus the names of the Ardhanârî or the Androgynous god Vâyû, half of whose body is female and the other half male. Though Viṣṇu is generally known as Ardhanârî, yet in some Purâṇas, Vâyû is also called Ardhanârî. In fact, this Vâyû principle is dual in nature, half male and half female. The second person of the trinity is always of this dual character.

MANTRA 1. 3. 24.

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्तुवाचायंत्यस्य  
राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोद्गाय-  
दिति वाचा च ह्येव स प्राणेन चोद्गायदिति ॥ २४ ॥

तत् Tat, that; it is the Sâma Vâyû who is in Ayâsya etc. इ Ha, it has been said. अपि Api, even. ब्रह्मदत्तः Brahmadattaḥ, Brahmadatta by name; चैकितानेयः Chaikitâneya, born in the family of, or one of the descendants of Chaikitâna. राजानं Râjânam, soma juice. भक्षयन् Bhakṣayan, drinking. उवाच Uvâcha, said. इतः Itatḥ, Prâṇa. यदि Yadi, if; other than this. अन्येन Anyena, by any one else. The full sense is, if anyone else other than this Prâṇa male Ayâsya Âṅgîrasa chant hymns. अयास्यः Ayâsyaḥ, Ayâsyaḥ. आङ्गिरसः Âṅgîrasa, Âṅgîrasa. उद्गायत् Udagâyat, chanted hymns (in the Sacrifice of Brahmâ). अयं Ayam, this. राजा Râjâ, Soma; the moon, the presiding deity of the Soma juice. त्वस्य Tyasya, his; here, mine who have been drinking Soma juice. मूर्धानं Mûrdhânam, head. विपातयतात् Vipâtayatât, let (him) strike off or cut off. इति Iti. वाचा Vâchâ, by the goddess Vâk. प्राणेन Prâṇena, by the chief of the Prâṇa Vâyus. च Cha, and. हि He, certainly. उद्गायत् Udagâyat, chanted hymns.

*Note* :—It is said that Brahmadatta born in the family of Chikitâna, said (on oath) while drinking Soma juice :—“Let moon, the presiding god of this soma juice, cut off my head, if it was anybody else other than this chief Prâṇa, who made Ayâsya Âṅgîrasa chant hymns (in the Sacrifice of Prajâpati). No doubt, it was only goddess Vâk who is the same as the chief Prâṇa who made him chant hymns.”

24. That (glory of Prâṇa) was verily even declared by Brahmadatta Chaikitâneya while drinking the Royal drought (of Soma)—“May this King (of liquors) cut off my head, if Ayâsya Âṅgîrasa sang (the Udgîtha) through (the help of) any other. He (Ayâsya) sang through the help of even the Vâk and of Prâṇa indeed (through the help of the Androgynous).—34.

## MĀDHVA'S COMMENTARY.

When the Rīṣi Ayāsyā chanted hymns in the Visvasrig Soma sacrifice, he did so as possessed by this androgyne Vāyu called Sāma or Udgītha.

## MANTRA I. 3. 25.

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वै स्वर  
एव स्वं तस्मादात्विज्यं करिष्यन्वाचि स्वरमिच्छेत तया वाचा  
स्वरसंपन्नयात्विज्यं कुर्यात्तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एवाऽथो यस्य  
स्वं भवति भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

यः Yah, whoever. तस्य Tasya, that; mentioned before. एतस्य Etasya, this साम्नः Sāmnah of Vāyu called Sama. स्वं Svam, property; wealth. वेद Veda, knows; realizes. अस्य Asya, his; of the knower. स्वं Svam, property, wealth, such as home, treasure &c, of which Vāyu is the master. भवति Bhavati, is. ह Ha, certainly. तस्य Tasya, his. वै Vai, indeed. स्वरः Svarah, sweet tone; musical note. एव Eva, only. स्वं Svam, property. तस्मात् Tasmât, hence; since, sweet musical note is the property of Prâṇa आत्विज्यं Ârtviijyam, the duties of a Rîtvika; the act of chanting Udgītha. करिष्यन् Kariṣyan, in order to do, or perform. वाचि Vâchi, in his speech; in his voice. स्वरं Svaram, sweet musical tone. इच्छेत Ichchheta, should wish. तया Tayâ, that. स्वरसम्पन्नया Svarasampannayâ, rich with sweet musical tone. वाचा Vâcha voice. आत्विज्यं Ârtviijyam, the duty of a Rîtvik; chanting hymns. कुर्यात् Kuryât, should do; should perform. तस्मात् Tasmât, therefore. यज्ञे Yajñe, in a sacrifice. स्वरवन्तं Svaravantam, having a sweet musical tone. एव Eva, only. दिदृक्षन्ते Didrikṣhante, look for. यस्य Yasya, whose; from whom; from which sweet toned Rîtvik. अस्य Asya, of this; of the sacrificer. स्वं Svam, wealth. भवति Bhavati, is. अथ Atha, therefore. उ U. यः Yah, whoever. एव Evam, in this way. एतत् Etat, this. साम्नः Sāmnah, of the chief Vāyu who is called Sāma. स्वं Svam, property. वेद Veda, knows. अस्य Asya, his. स्वं Svam, wealth. भवति Bhavati, is. ह Ha, certainly.

25. Whoever knows the property of this Vāyu called Sāma mentioned before, he gets wealth, musical note indeed is his property. One intending to perform the duty of a Rîtvika (which is to chant hymns) should therefore wish for a sweet musical voice. Duties of a Rîtvika (which is to chant hymns) should be performed in a voice which is rich with musical tone. It is therefore, those only are looked for in a sacrifice, who are endowed with musical voice, for, from him does the sacrificer obtain wealth. He indeed attains wealth who knows the property of Sāma Vāyu.—35.

## MADHVA'S COMMENTARY.

The house, the treasure &c these are called Svâ or possessions. These all depend upon the tone of the Udgâtri (because this Vâyu is the presiding deity of the Udgâtri).

MANTRA I. 3. 26

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं  
तस्य वै स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः  
सुवर्णं वेद ॥ २६ ॥

तस्य Tasya, that ; mentioned before. एतस्य Etasya, of this. साम्नः Sâmnah, of Sâman. सुवर्णं Suvarṇam, gold ; ornament. यः Yah, who. वेद Veda, knows. अस्य Asya, his ; of this knower. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. हि Hi, certainly ; no doubt. ह Ha. तस्य Tasya, of him. वै Vai, indeed. स्वरः Svarah, Svarah, musical note. एव Eva, only. सुवर्णं Suvarṇam, ornament यः Yah, whoever. एव Evam, in this way. साम्नः Sâmnah, of Sâman. एतत् Etat, this. सुवर्णं Suvarṇam, ornament. वेद Veda, knows. अस्य Asya, of this man. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. ह Ha, certainly.

26. Ornament certainly belongs to him who knows the ornament of this Sâman, just mentioned before. Sweet musical note is, in fact, the ornament of this god. Ornament certainly, therefore, does he get who knows the ornament of this god.—35.

## MADHVA'S COMMENTARY.

That Vâyu is the ornament and he is the gold, and he resides in the tone of the Udgâtri.

MANTRA I 3. 27.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य  
वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो  
गीयतेऽन्न इत्युहैक आहुः ॥ २७ ॥

तस्य Tasya, of that, mentioned before. एतस्य Etasya, of this. साम्नः Sâmnah, of this god Sâman. यः Yah, Whoever. प्रतिष्ठां Pratiṣṭham, seat. वेद Veda, knows. प्रति Prati, favourably ; being highly spoken of. तिष्ठति Tiṣṭhati, stands ; gains his footing. ह Ha, verily. तस्य Tasya, of his ; of the god Sâman. वै Vai, indeed. वाक् Vâk, speech ; the organ of speech. एव Eva, only. प्रतिष्ठाः Pratiṣṭhâh, seat. हि Hi, because. वाचि Vâchi, in the organ of speech. खलु Khalu, truly. एषः Eṣah, this. प्राणः Prâṇah, Prâṇa Vâyu. प्रतिष्ठितः Pratiṣṭhitah, rests. उह Uha, at the time when. गीयते Gîyate, is sung at the time when one chants hymns. अन्ने Anne, in

food ; (supply at other times, अन्यदा). इति Iti. एतत् Etat, this. एके Eke, some people. आहुः Ahuh, say.

27. Favourably, (with reputation) does he stand (in the world),—he who knows the seat of this god Sâman, just spoken of. The organ of speech is indeed his seat. For it has been said by some that in the organ of speech has this Prâṇa his seat when one chants hymns, and at other times in food.—37.

MADHVA'S COMMENTARY.

At the time of singing, the organ of speech becomes as it were the seat for the manifestation of that Deva Vāyu, at times other than that of singing, the seat of Vāyu or Prâṇa is food.

*Note.*—The Vāyu is one. Why is it used in the plural in the word pavamananam of the purifiers. The Commentator explains this next.

MANTRA I. 3. 28.

अथातः पवमानानामेवाभ्यारोहः स वै खलु प्रस्तोता  
साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय  
तमसो मा ज्योतिर्गमय मृत्योर्मा मृतं मगमयेति स यदा-  
हासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्मा मृतं  
गमयामृतं मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै  
तमो ज्योतिरमृतं मृत्योर्मा मृतं गमयामृतं मा कुर्वित्येवैतदाह  
मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीत-  
राणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत  
यं कामं कामयेत तꣳ स एष एवंविदुद्गातात्मने वा यज-  
मानाय वा यं कामं कामयते तमागायति तद्धैतल्लोकजिदेव न  
हैवालोक्ष्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥ इति  
तृतीयं ब्राह्मणम् ॥ ३ ॥

अथ Atha, now, after Mukti. अतः Atah, hence ; since the sacrifice peacefully comes to an end by chanting Udgîtha. Through the grace of अ (a name of Viṣṇu). पवमानानाम् Pavamânânâm, of those Udgâtas that are elect for the post of Vāyu. अभ्यारोहः Abhyârohaḥ, superiority over all (regarding controlling of souls in



Mukti). सः Saḥ, he who is elect for Vāyuhood. वै Vai, indeed. खलु Khalu, only. प्रस्तोता Prastotā, ever mutterer of the Sāma mantras, worthy of being praised. साम Sāma, Sāma mantras. प्रस्तौति Prastauti, begins to praise. सः Saḥ, he the Prastotā. यत्न Yatra, when. प्रस्तूयात् Prastūyāt, begins to praise. तत् Tat, then, at the time of Prastāv, एतानि Etāni, these; the following mantras addressed as prayer to Viṣṇu. जपेत् Japet, should mutter. असतः Asataḥ, from Asat; from what is unreal which is the cause of misery and a kind of death. माम् Mā, me. सत् Sat, what is real; which is real; which is eternal bliss and therefore immortality. गमय Gamaya, (may thou) make me go or get. Take me to. तमसः Tamasah, from tamas; darkness which is nothing but ignorance and a kind of death. माम् Mā, me. ज्योतिः Jyotiḥ, light; knowledge. गमय Gamaya, make me get or attain; take me to. मृत्योः Mrityoh, from miserable death. माम् Mā, me. अमृतम् Amṛitam, immortality. गमय Gamaya. (may thou) take me to. इति Iti. सः Saḥ, He. यदा Yadā, when; आह Aha, says, असतः Asataḥ from Asat or unreal माम् Ma, me. सत् Sat, real. गमय Gamaya, make me go to; take me. इति Iti. मृत्युः Mrityu, death. वै Vai, in reality. असत् Asat, is called Asat; is the meaning of the word Asat. सत् Sat, the meaning of the word Sat. अमृतम् Amṛitam, immortality. मृत्योः Mrityoh, from mrityu. माम् Mā, me. अमृतम् Amṛitam, Amṛita, immortality. गमय Gamaya, do thou take me to. माम् Mā, me. अमृतम् Amṛitam, immortal. कुरु Kuru, do make. इति Iti. एतत् Etat, this. एव Eva, only. आह Āha, he says. तमसः Tamasah, from tamas; from darkness or ignorance. माम् Mā, me. ज्योतिः Jyotiḥ, light; knowledge. गमय Gamaya, make me go. इति Iti मृत्युः Mrityuh, death. वै Vai, in reality. तमः Tamah, what is called tamas; the meaning of the word tamas. ज्योतिः Jyotiḥ, light; the meaning of the word jyotiḥ. अमृतम् Amṛitam, immortality. मृत्योः Mrityoh, from death माम् Mā, me. अमृतम् Amṛitam, immortality. गमय Gamaya, do thou lead me to. अमृतम् Amṛitam, immortal. माम् Mā, me. कुरु Kuru, make. एतत् Etat, this sense. एव Eva, only. आह Āha, he says. मृत्योः Mrityoh, from death. माम् Mā, me. अमृतम् Amṛitam, immortality. गमय Gamaya, do thou take me to. इति Iti. न Na, not. अत्र Atra, here. तिरोहितम् Tirohitam, hidden. इव Iva, like. अस्ति Asti, is अथ Atha, then. यानि Yāni, whichever. इतराणि Itarāni, other; other than the three mentioned before. स्तोत्राणि Stotrāni, stotras; prayers. तेषु Teṣu, in them; by those stotras. आत्मने Ātmane, for his own self. आन्नाद्यम् Annādyam, primeval food. आगायेत् Āgāyet, should chant for, तस्मात् Tasmāt, therefore. उ U. एवम् Evamvit, whoever knows this. यं Yam, whichever. कामं Kāmam, object of desire. कामयेत् Kāmayeta, wishes for. तं Tam, that, for that object of desire. तेषु Teṣu, in them. वरं Varam, blessing, boon. वृषीत Vṛiṣita should choose; should ask for. सः Saḥ, he; it is. एषः Eṣah, this; the chief of the Vāyus. उद्गाता Udgātā, one being the Udgātā. आत्मने Ātmane, for his own sake. वा Vā, or. यजमानाय Yājamanāya, for the sacrificer. वा Va, or. यं Yam, whichever. कामं Kāmam, the object of desire. कामयते Kāmayate, wishes for. तं Tam, that. आगायति Āgāyati, gets; attains. तत् Tat, that; it is. ह Ha एतत् Etat this; Vāyu. लोकजित् Lokajit, the conqueror of the world. एव Eva, no doubt. यः Yaḥ, whoever. एवम् Evam, in this way. एतत् Etat, this; that the

chief or the Prāṇa Vāyu is partly male and partly female, &c. साम Sāma, the Vāyu called Sāma. वेद Veda, knows ; realizes. अलोक्यताया Ālokyatayā, deprivation of the world. आशा Āśā, hope of his enemies ; possibility. न Na, not. एव Eva, ever. अस्ति Asti, there is. ह Ha.

Now, (since the sacrifice peacefully comes to an end by chanting Udgitha) hence is the superiority of the Vāyus, to all (as far as Mukti or freedom is concerned). He, the chief of the Vāyus is, in fact, the Prastotā, the mutterer of the hymns and praises Sāma. When he begins to praise, he repeats the following (mantras).

"From Asat, (O Lord) take me to sat; from tamas lead me to jyotis; and from Mrityu take me to Amrita." When he says "From asat take me to sat. Mrityu or death is what he means by the word Asat; and by sat he means Amṛita blissful immortality." Therefore the whole sentence comes to this,—“From death take me to blissful immortality which means “Make me, O lord, immortal and blessed,” this is only what he means to say. (When he says) “From tamas lead me to jyotis,”—death is what is meant by tamas, darkness which is ignorance, and by jyotis or light is meant blissful immortality; this sentence comes to this :—“From Mrityu (death) take me to blissful immortality; make me (O, lord) blissful and immortal; this is what he says by the prayer. When he says “From death take me to immortality,” the sense is not at all hidden, (it is clear). Then in the stotras that are other than these (three), he, the prastotā should chant hymns in order to get for his own self the things of which food is the first. Therefore, whoever knows this should ask or pray for the things that he desires by those (mantras). It is this Vāyu who is Udgātā and who prays for the things that he desires for his own sake; or for the sake of the sacrificer. It is this Vāyu who is, in fact, the conqueror of the world, (who is supreme to all). He who realizes this, who knows by practice that Vāyu called Sāma is an androgyne, there is no possibility of his being deprived of any thing in world.—38.

*Here ends the udgītha Brahmanam.*

28. Therefore now (after mukti) the ascendancy belongs to the Pavamānas (the Elects to the post of Vāyu), only, (such an Udgātā is alone fit to be a prastotā). When such a Prastotā chants the Sāman, then let him recite the following three mantras :—Asato mā Sad gamaya : tamaso mā Jyotir gamaya ; mṛityor mā' mṛitam gamaya. When he utters “asato mā Sad gamaya” he means that death or sorrow is asat, and immortality or bliss is sat, and the phrase (from asat lead me to sat) means from sorrow lead me to bliss, *i.e.*, make me immortal. When he says “tamaso mā jyotir gamaya” he means that death or ignorance is tamas, and jyotir is knowledge or immortality, (and the prayer means from ignorance lead me to knowledge). The mantra “mṛityor mā amṛitam gamaya” is clear, for in it

there is nothing hidden (as it means lead me from death to mukti).

Now those Stotras which are other (than these three), are to be used for obtaining food for himself by singing them. Therefore, let the yajamâna, while they are being chanted, ask for any boon as he may desire. An Udgâtri who knows thus the meaning of the three mantras (and is elect for Vâyuhood) can get, by chanting, whatever thing that he may desire for himself or for his yajamâna. Therefore, this is verily the conqueror of the world. Let the enemy of such a person never cherish (the foolish) hope of seeing this man deprived of the worlds, he who knows this Sâman.—38.

#### MADHVA'S COMMENTARY.

The word pavamanânâm is used in the plural to indicate all those who (in different cycles) will become fit to be the vehicle of the Supreme Vayu. These vehicles are Elects from the beginningless time (and no person other than an Elect from Eternity can ever become a vehicle of Vâyuhood or the Cosmic Christ). In final Mukti these Vehicles attain or ascend to the highest seat (in heaven of the Lord, and it is they alone who carry the freed souls to the highest place).

Let him who is elect (from eternity to occupy the office) of Vâyuhood recite these three prayers, constantly meditating on Viṣṇu :—*Asato mâ sad gamaya : tamso mâ jyotir gamaya : mrityor mâ mritam gamaya*, (from the unreal lead me to the Real, from the darkness lead me to Light, from the death lead me to Immortality). With these mantras he should pray to Viṣṇu.

*Note.*—But how is one to know, among multitude of good and pious men, that are around him, who are those souls, who from eternity have taken the vow of service to the Cosmic Vâyuhood, and are elects, through whom the Vâyuhood will manifest in some age or other? How is one to know the entity whose body will be taken by Vâyuhood? For the śruti says that a sacrifice to be fruitful the yajamâna must have for his Udgâtri Priest one whose body is to become the vehicle of the Vâyuhood. This question, the Commentator answers next and shows what are the marks with which a Vehicle of Vâyuhood is born.

Those who, according to rule, are fit to hold the office of Vâyuhood possess thirty-two marks in their entirety.

(Any one who possesses these 32 marks in their entirety is never unfit to hold the position of the Vâyuhood. The Divine, Saraswatî also has these 32 marks, but she is excluded).

*Note*.—But Avatāras like Rāma and Kṛiṣṇa also had these 32 marks, how are these then the marks of the Elect of Vāyu? To this the commentator answers :—

But these marks are found in every Avatāra of Viṣṇu, without any particular significance being attached to them, they are not their distinguishing feature. They (the Avatāras of Viṣṇu) possess over and above those thirty-two marks, the following *four special* marks :—Their right hand is marked with a thousand-spoked wheel and a club with eight-handles. Their left hand is marked with a conch shell having a hundred convolutions, and a lotus shining with thousand petals.

*Note*.—But are not these 32 marks found in the Devas like Rudra and others? The Commentator answers this in the negative in the next verse :—

The persons fit to occupy the status of a Rudra (Girīṣa) have only *twenty-eight* marks : those who are fit to occupy the status of Suras (devas) have *sixteen to twenty-four* marks. Those who are fit to occupy the status of Rīṣis have *eight* to sixteen marks. Those who are fit to hold the office of the World-ruler (Chakravartin) have marks less than eight, (or eight).

Are not the three mantras *asato* &c., really one, according, to their commentary, as given in the Upaniṣad itself? Do they not all mean “lead me from death to immortality?” It is not so. They are really three distinct prayers, for the avoidance of three distinct undesirables, and the getting of three distinct acquisitions. *Asat* means sorrow and *sat* means bliss : *tamas* means ignorance and *jyotir* means knowledge, *mṛityu* means spiritual death and *amṛitam* means spiritual life. The three mantras therefore mean :—From all grief and sorrow lead me to joy, and happiness : from ignorance lead me to knowledge, from spiritual death or bondage of transmigration lead me to spiritual life or mukti. In other words, this is a prayer for the removal of the obstacles of the finer planes and the best-owal of the beatitudes of those planes. “*From asat lead me to sat*”—from sorrows lead me to joy, from the sorrows of the physical and emotional planes lead me to the joys of those planes. “*Tamaso ma jyotir gamaya*”—from ignorance lead me to knowledge—remove the darkness of the mental and intuitional planes and lead me to the light of those planes. “*Mṛityo mā amṛitam gamaya* :—“from bondage lead me to mukti, from spiritual death lead me to spiritual life, which is mokṣa. Therefore the commentator says :—

*Asat* is essentially sorrow and is hence called death : *Sat* is essentially bliss and hence called immortality. *Tamas* is in its very nature ignorance, and hence called death. *Jyotir* is essentially knowledge and hence called immortality. *Mṛityu* in the sentence *mṛityor mā amṛitam gamaya* means the ordinary “death,” (which all who take birth must undergo. This is transcended then only when Mokṣa is attained. A mukta jīva is never reborn under the law of necessity and so never dies). (Mukti can never be attained without spiritual life.) Those who thus know the meaning of these three mantras, and who are fit to occupy the office of Vāyu, should be made to officiate as Udgātri priest. When such worthy persons are udgātri, let the sacrificer ask for boons from them (and boons given by

such will always be true). (But if the sacrificer is himself such an Udgâtri) and sacrifices for himself and not for others, then if he sings out desiring anything, he verily gets that thing, there is no doubt in it.

He who knows and meditates with respect on Vâyu, here called Sâman, never loses the world that he desires, and his enemy should never hope to see such a person deprived of it. Let no one ever doubt that the persons fit to occupy the post of Vâyu will ever fail to acquire the worlds that are described as, meant for them; because these Vehicles of Vâyu are the most dear objects of love to Nârâyana, (for few only are capable of the sacrifice that is required from a Vehicle of Vâyu or Cosmic Christ.) Thus it is written in the Mahâ Samhitâ.

The word Ayâsya in mantra I. 3. 8. has not been explained in the above extract from the Mahâsamhitâ, so the Commentator explains it in his own words:—

That which goes (ayate) out of the mouth (âsyât) is called ayâsya. Âsya + Aya (ought to be) = âsyâya, but by inversion, it has become ayâsya; as if the compound was of aya + âsya. The root  $\sqrt{\text{aya}}$  like the root  $\sqrt{\text{paya}}$  means “to go”.

The last mantra I. 3. 26 contains the sentence:—*mrityor mî amritam gamaya iti, na atra tirohitam iva asti*. This is explained by some as “the third mantra has no additional meaning than what is contained in the other two, and therefore it requires no explanation. Therefore the śruti says, there is nothing as if hidden here.” This explanation is not correct. If the third mantra had no additional meaning from what was contained in the other two, then the japa of this mantra would be useless. Therefore the Commentator says:—

The words *mrityu* and *amrita* in the third mantra are well known words, meaning death and mokṣa, and so they require no explanation, (and therefore the Śruti has not explained them; as it has explained the other words like *asat* and *sat*, *tamas* and *jyotir*). Therefore the Brâhmana says “*na atra tirohitam iva asati*”—there is nothing as if hidden here. The words are clear and require no explanation.

In the phrase *sa esa evamvit Udgâtâ &c.*, in the same mantra requires explanation. Apparently it means:—“an Udgâtâ priest who knows thus the glory of Prâṇa.” The Udgâtâ here appears separate from Prâṇa, some one other than Prâṇa. To remove this misconception the Commentator says:—

In the phrase “*esa evamvit udgâtâ*,” the *udgâtâ* priest is not every ordinary priest, but that priest only who is elect from eternity for the post of Vâyuhood. It is only those Udgâtas who have been called *Pavamânas* or *Vâyus* in the beginning of this mantra, who (when asked by the *yajamâna*) have the power of granting the desires of their client.

The word *evamvit* means who knows thus the meaning of those three prayers *asato mî &c.*, and not one who knows the mystery of Prâṇa, for a true Udgâtâ is always a manifestation of Prâṇa. The word *evamvit* qualifies the word “elect for the post of Vâyu.”

Therefore the Śruti says:—*Tad dha etal lokajid eva*, “this being so, therefore, this is as if the conqueror of the world.” Therefore, the boon should be asked from such an Udgâtâ.

## FOURTH BRAHMANA.

## MANTRA I. 4. 1.

आत्मैवेदमग्र आसीत् पुरुषविधः सोऽनुवीक्ष्य नान्य-  
दात्मनोऽपश्यत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहं नामाभवत्तस्माद-  
प्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नामप्रब्रूते यदस्य  
भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्तस्मात्पुरुष  
औषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

आत्मा Âtmâ, Paramâtman : The Supreme Self Viṣṇu. एव Eva, only ; nothing else. इदम् I-dam, of this (=etasya). अग्रे Agre, Before the creation. आसीत् Âsît; there was. (ततः tâtaḥ from that). पुरुषविधः Puruṣavidhaḥ. The Puruṣa like. That is the Brahmâ Puruṣa means Viṣṇu, and Vidha means like. One like Viṣṇu. It is preceded by ततः Tataḥ then. सः Saḥ, he ; Brahmâ. अनुवीक्ष्य Anu, vîkṣhya, looking minutely on all sides. अन्यत् Anyat, anything. न Na, not. आत्मनः Âtmanah, than his own self. अपश्यत् Apaśyat, saw, found. सः Saḥ, he. Brahmâ अहम् A ham, “I.” This word means that which cannot be discarded or given up ; अ (A), not and ह (Ha), what is given up. (हेयं). अस्मि Asmi, Am. इति Iti, this. अग्रे Agre, before ; व्याहरत् Vyâharat uttered. ततः Tataḥ, therefore. अहं नामा Ahamnâma, named Aham. अभवत् Abhavat, became. तस्मात् Tasmât, therefore, since Brahmâ uttered first Aham (अहं) “I.” एतर्हि Êtarhi, now, at this time also. अपि Api, even. आमन्त्रितः Âmantritâḥ, addressed ; asked “who art thou.” अहम् Aham, I. अयम् Ayam, this. इति Iti, thus. अग्रे Agre, first, in the beginning. उक्त्वा Uktvâ, having said अथ Atha, then. अन्यत् Anyat, other. नाम Nâma, name (given to his body by his parents) यत् Yat, which. अस्य Asya, his. भवति Bhavati, is. प्रब्रूते Prabrûte, says. यत् Yat, because. अस्मात् Asmât, this. सर्वस्मात् Sarvasmât, of all ; of the created things. पूर्वः Pûrvah, former ; prior ; existing from before. The Chief, the Foremost. सः Saḥ, he ; Brahmâ. सर्वान् Sarvân, all. पाप्मनः Pâpmanah, evil ; limitations. औषत् Auṣat, (was free from) ; burnt. तस्मात् Tasmât, therefore. पुरुषः Puruṣaḥ, called Puruṣa. He who has burnt (is free from, all the evils from the beginning. Pur-Pûrva (from before) usha-burnt. Who has burnt (all evils) from before. यः Yaḥ, whoever. एव Evam, this ; Brahmâ is like Puruṣa (free from all evils) : and is an image of God. वेद Veda, Knows ; realizes within himself. सः Saḥ, he ; the knower. अस्मात् Asmât, of him ; from the knower. यः Yaḥ, who. पूर्वः Pûrvah, superior.

बुभूयति Bubhūṣati, wishes to obtain (the object of his desire). तं Tam, him; the jealous rival. ओषति Oṣati, burns; destroys.

1. The Self (Viṣṇu) alone existed in the beginning of this (creation and next to Him was Brahmā) in the shape of the Puruṣa (Viṣṇu). He looking about saw no one else but his (own) self. He first uttered (the words). "I am." Hence He got the name of Aham "I." Therefore, even now when (any one) is addressed ("who art thou,") he (naturally) says first Aham ayam, "this is I," and then he speaks forth the other name which belongs to him (as given by his parents). Because he from *before* (pûrva) all this, burnt (aushat) all evils, therefore he is called Puruṣa (the *First burner* of sins). He who knows this, verily burns him down who wishes to forestall him.—39.

This was Âtman,— Viṣṇu before the creation; there was Brahmā who was like Viṣṇu (superior to all). Brahmā then minutely looked on all sides and found none else other than his own self. (Therefore) he said before that "I am." There is a constant consciousness of self (अहं). On this account he passed by the name of "Aham" — 'I'—(Aham, the consciousness which is constant and which does not undergo any change). It is therefore even now, on being asked (who are you?), a man first utters "I am," then says another name (such as Devadatta) given him by his parents. He, Brahmā is also called Puruṣa, because before this (creation) he burnt (was free from) all the evils. He who realises this,—(that Brahmā is Puruṣa) destroys him (his rival) who assuming the superiority over him, wishes to get (the object of his desire).

MANTRA I. 4. 2.

सोऽबिभेत्तस्मादेकाकी बिभेति सहायमीक्षाचक्रे यन्मदन्य-  
न्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्ध्य-  
भेष्यद्द्वितीयाद्वै भयं भवति ॥ २ ॥

सः Sah, he; Brahmā. अबिभेत् Abibhet, feared; got afraid. तस्मात् Tasmāt, therefore. एकाकी Ekāki, alone; one who is alone. बिभेति Bibheti, fears; gets afraid. सः Sah, he. अयम् Ayam, this; Brahmā. ईक्षां Īkṣhām, deliberation. चक्रे Chakre, made. ह Ha, a mere particle. यत् Yat, because. मत् Mat, than me. अन्यत् Anyat, obstructor (bâdhaka) न Na, not. अस्ति Asti, there is. कस्मात् Kasmāt, why; from whom. नु Nu, then. बिभेति Bibhemi, do I fear. इति Iti, thus. ततः Tataḥ, then; after that. एव Eva, only. अस्य Asya, his. भयं Bhayam, fear. वीयाय Vīyāya, left him. कस्मात् Kasmāt, why; from what. अभेष्यत् Abheṣyat, did he fear. हि Hi, because. द्वितीयात् Dvitiyāt from a rival, an enemy, (whether superior, equal or inferior not under one's dominion). भयं Bhayam, fear. भवति Bhavati, is. वै Vai, certainly.

Brahmā feared; hence (even now) a man when alone gets fear; thus frightened Brahmā made this deliberation,—since, there is none else other than me (to oppose me) why should I fear? Then it is that his fear left him. Why should he fear? For, it is from the second only (when opposed) that fear proceeds.

2. He (Brahmā) became frightened. Therefore even now a man who is alone becomes frightened. Then verily He reflected thus—“Since there is no other to resist me, of whom am I afraid?” Hence his fear altogether went away. For from whom should he be afraid? Verily fear arises from a second (an enemy) only.—40.

*Note:*—It is only when either there is a superior who is one's enemy that there can be fear; or where there is an equal inimically disposed; or where there is an inferior on whom one has no control and who may injure at an unguarded moment. But the only superior to Brahmā is Viṣṇu his loving father. There could be no fear from that quarter. There is no one equal to Brahmā, for he is the first-begotten of God. While all other Jīvas are his inferior and subject to his control and so cannot injure him. So there was no cause of fear for Brahmā.

The phrase “dvitīyād vai bhayam bhavati” of this mantra is one of the logions of the advaitins and on it they base their theory of non-plurality. But the whole context shows that it has nothing to do with it. It could not possibly apply to Brahman, for the subject matter of this Chapter is Prajāpati.

MANTRA I. 4. 3.

स नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स  
हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ स इममेवात्मानं  
द्वेधा पातयन्तः पतिश्च पत्नी चाभवतां तस्मादिदमर्धवृगलमिव  
स्वइति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्यत  
एव तां समभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

सः Saḥ, He, Brahmā. न Na, not. एव Eva, ever. रेमे Reme, felt delight, because he was all alone. तस्मात् Tasmât, therefore. एकाकी Ekâkī, alone, when solitary. न Na, not. रमते Ramate, takes delight. सः Saḥ he, Brahmā. द्वितीयं Dvītiyam, second; a companion. ऐच्छत् Aichhat, wished for; longed for. स्त्रीपुमांसौ Strīpumâṃsau, husband and wife. संपरिष्वक्ता Sampaṛiṣvaktāu, in embrace; embracing one another. यथा Yathâ, as much. एतावान् Etâvân, so much in extent. सः Saḥ, he, Brahmā. आस Āsa, was. ह Ha. सः Saḥ, he, Brahmā. इमम् Imam, this; gross. एव Eva, only. आत्मानं Ātmānam, body द्वेधा Dvedhâ, in two parts. अपातयत् Apâtayat, made to fall. ततः Tataḥ, then: when it was split up in to two parts. पतिः Patih, husband. च Cha. पत्नी Patnī, wife. च Cha, and, अभवतां Abhavatām, Became, came into existence. The husband was Brahmā and the wife was Brahmāṇī or Sarasvatī. तस्मात् Tasmât, therefore, since one body was divided into two. एव



Idam, this. स्वः Svah. pleasure. अर्धदण्डम् Ardhadṇḍam, half of a cup; here ghee in the two half portions of the same cup. Brigalam has been translated as a pea, a shell. इव Iva, like. इति Iti, this. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya ; Kaṇva. आहस्म Ahasma, said. ह Ha. तस्मात् Tasmât, therefore ; here used in the sense of यस्मात् (Yasmât) because. अयम् Ayam, this. आकाशः Âkâśaḥ, the space, the void. स्त्रिया Striyâ, by woman ; by wife. पूर्यते Pûryate, is filled. एव Eva, in fact. तं Tâm, her ; the wife. समभवत् Samabhavat, embraced, coupled with ततः Tataḥ, then. मनुष्याः Manuṣyâḥ, intelligent beings, such as gods, &c. This word is derived from the root मन् (Man) to be conscious, with the affix. उज्या अजायन्त Ajâyanta, were born ; made their appearance.

3. He (Brahmâ) did not feel any pleasure, because no one feels pleasure in singleness. He wished for a second. He was an androgynous, so much as a man and a woman joined in one. He made this very (androgynous) body to fall (pat) into two (pieces) and thence arose (pati) husband (Brahmâ) and wife (patni) (Saraswati). Therefore Yajñavalkya said :—“ Therefore arises this pleasure (from the union of male and female) (like the coming together of butter kept) in two halves of a vessel.” Hence this void is filled by the woman. He embraced her (Saraswati). Thence were produced all beings with mind (like the Devas down to men).—41.

*Note* :—This creation is evidently on a very subtle plane. The creatures arising from the first union of Brahmâ and Saraswati are beings having mind and dwelling in the mental plane. Their body is of mental matter. Besides those Manushyas or mind endowed beings, the mental forms of animals are also created in the mental plane, as is mentioned later on. All these mental forms of beings, that will later take physical bodies, are created by Brahmâ with the help of Saraswati the power of ideation. This plane of ideas is ever fleeting like the fleeing of Saraswati before Brahmâ. It requires strong power of concentration to catch hold the evanescent Ideas (Saraswati) and mould it into mental forms. The future forms of gods down to lowest animals are presented at first by Saraswati to Brahmâ, who fixes these forms in mental matter and multiplies them.

#### MANTRA I. 4.

साहेयमीक्षांचक्रे कथं नु मात्मन एव जनयित्वा संभवति  
हन्त तिरोसानीति सा गौरभवद्वृषभ इतरस्ताः समेवाभवत्ततो  
गावोऽजायन्त वडवेतराभवदश्ववृष इतरो गर्दभीतरा गर्दभ  
इतरस्ताः समेवाभवत्तत एकशफमजायताऽजेतराभवद्वस्त इतरोऽ-

विरितरामेष इतरस्ताऽसमेवाभवत्ततोऽजावयोऽ जायन्तैवमेव  
यदिदं किंच मिथुनमापिपीलिकाभ्यस्तत्सर्वमसृजत ॥ ४ ॥

सा Sâ, she ; Brahmâṇi, (woman as she was, she was naturally bashful). उ U.  
इ Iā. इयम् Iyam, this. ईक्षाम् Īkṣhām, deliberation, reflection चक्रे Chakre, made.  
हन्त Hanta, alas. माम् Mâ, me. आत्मनः Âtmanah, from himself ; from his own body.  
जनयित्वा Janayitvâ, having given birth to ; having created. कथम् Katham, how. नु Nu,  
now. सम्भवति Sambhavati, couples (with me). तिरस् Tiras, disappearance. असाणि  
Asâṇi, let me (disappear) ; let me (conceal). इति Iti. सा Sâ, she, Brahmâṇi (on  
finding immorality and sin in this). गौः Gauḥ, a cow. अभवत् Abhavat, became,  
assumed the form of. इतरः Itarâḥ, the other, Brahmâ. ऋषभः Rṣabhâḥ, A bull.  
तां Tâṃ, her, the cow. एव Eva, only. सम्भवत् Samabhavat, approached ; coupled with  
ततः Tataḥ, from that joining. गावः Gâvaḥ, kine. अजायन्त Ajâyanta, were born ; came  
into existence. इतरा Itârâ, she ; Brahmâṇi. वडवा Vadavâ, mare. अभवत् Abhavat,  
assumed the form of. इतरः Itarâḥ, the other, Brahmâ. अश्वपः Aśvavṛṣaḥ, stallion,  
a best horse. इतरा Itârâ, the one. गर्दभी Gardbhî, a female ass. इतरः Itarâḥ, the  
other. गर्दभः Gardabhâḥ, male ass. तां Tâṃ, her. एव Eva, only. सम्भवत् Samabhavat,  
approached ; coupled with. ततः Tataḥ, from that joining. एकगकम् Ekaśapham, one  
hoofed animals ; the class of one-hoofed animals. अजायत Ajâyata, was born. इतरा  
Itârâ, she ; the one. अजा Ajâ, she-goat ; अभवत् Abhavat, became. इतरः Itarâḥ, the  
other ; Brahmâ. वस्तः Vastaḥ, he goat. इतरा Itârâ, the one ; she. अविः Avîḥ, a ewe.  
इतरः Itarâḥ, the other. मेघः Meṣaḥ, a ram. ताः Tâṃ, her. एव Eva, only. सम्भवत्  
Samabhavat, approached ; joined. ततः Tataḥ, from this union. अजावयः Ajâvayaḥ,  
goats and sheep. अजायन्त Ajâyanta, were born. आ Â, up to ; down to. पिपीलिकाभ्यः  
Pipilikâbhyah, ants. मिथुनः Mithunam, pair. यत् Yat, whatever. इदं Idam, this.  
किंच Kiñcha thing ; created thing. सर्वं Sarvam, all. तत् Tat, that. एव Evam, in  
this way. एव Eva, only. असृजत Asrijata created ; produced.

4. She thus reflected "Alas ! how does he enjoy me after giving birth to me from his own body. Let me hide (myself)." She assumed the form of a cow, whilst he became a bull, and her too did he approach. From this union cows were born. A mare did one (Brahmâṇi) became, (whilst) a stallion did the other (Brahmâ). A female ass did she become, and a male ass was he ; and her too did he approach. From this union was born the class of one-hoofed animals. A she-goat became one, and a he-goat was the other ; a ewe was she and a ram the other ; and her did he approach. From such union were born the goats and

ewes. In this way, every being down to the ants was born a pair each.—42.

MANTRA I. 4. 5.

सोऽवेदहं वाव सृष्टिरस्म्यहंहीदं सर्वमसृजतीति ततः  
सृष्टिरभवत्सृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥ ५ ॥

सः Saḥ, he ; Brahmā. अवेत् Avet, knew ; was conscious. अहं Aham, I. वाव Vāva, truly. सृष्टिः Sṛṣṭih, Sṛiṣṭi by name ; the creator. अस्मि Asmi, am. हि Hi, because. इदं Idam, this. सर्वं Sarvam, all ; down to the class of ants (worms). अक्षि Asrikṣi, have created ; have produced. इति Iti. ततः Tataḥ, for that reason. सृष्टिः Sṛṣṭih, Sṛiṣṭi by name, the creator. सृज (Sṛija) to create and कृति (Kṛti) one who creates. अभवत् Abhavat (he) was. यः Yaḥ, whoever. एव Evam this ; that Brahmā is Sṛiṣṭi, the creator. वेद Veda, knows ; realizes. अस्या Asya, his ; एतस्यां Étasyām in this. सृष्ट्यां Sṛiṣṭyām in the creation ; among the beings directly created by Brahmā. भवति Bhavati, is ; has his place in.

5. He (Brahmā) knew :—"Verily I am the creation (creator), for I indeed created all this." Hence he got the name of Sṛiṣṭi. He who knows thus (why Brahmā is called creation) becomes in this creation His (son).—43.

*Note* :—The elect who realizes that Brahmā is the Creator and the whole creation is from his mind, becomes a son of Brahmā, i. e., fit to dwell in the mental plane and work there actively. His mental body becomes active. It is through personal relationship with Brahmā that the evolution of such a soul is hastened. The "Son of Brahmā" is the technical name of a high class of initiates.

MANTRA I. 4. 6.

अथेत्यभ्यमन्यत्स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत  
तस्मादेतदुभयमलोमकमन्तरतोऽलोमकाहि योनिरन्तरतद्यदि  
तमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विस्ृष्टिरेष उ ह्येव  
सर्वे देवा अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत तदु सोम एतावद्वा  
इदं सर्वमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः सैषा  
ब्रह्मणोऽतिसृष्टिः । यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृता-  
नसृजत तस्मादतिसृष्टिरिति सृष्ट्यां हास्यैतस्यां भवति य एवं  
वेद ॥ ६ ॥

अथ Atha, afterwards ; when Brahmā had created the eaters. इति Iti, for this reason, because he thought that he would create the food for those eaters. अभ्यमन्यत्

Abhyamanthat, (He) churned ; the two hands and two lips were united and joined together. सः Saḥ, he ; Brahmā. मुखात् Mukhāt, from the mouth. येनिः Yonih, as a source ; as the place of production. च Cha. हस्ताभ्यां Hastābhyām, from his two hands. च Cha, and. अग्निम् Agnim, fire. असृजत Asrijata, created ; produced. तस्मात् Tasmāt, therefore. एतत् Etat, these. उभयम् Ubhayam, both ; hands and lips. अंतरतः Antarataḥ, inside. अलोमकम् Alomakam, without hair. हि Hī, because. येनिः Yonih, the place of production. अंतरः Antarah, inside. This word stands for अंतरतः (Antarataḥ). अलोमका Alomaka, without hair. एकैकम् Ekaikam, each separate deva as Indra, &c. देवम् Devam, god, as Indra, Marut. अमुम् Amum, to this god, Indra, Marut &c. यज Yaja, offer sacrifices or oblations अमुम् Amum, to that god. यज Yaja offer sacrifices or oblations. इति Iti, this. यत् Yet, what is said. सा Sā, that (the creation of Devās). विष्टिः Viṣṭiḥ, the special creation. तस्य Tasya, his ; of Brahmā. एव Eva, only. हि Hī, because. उ U, therefore. एषः Eṣaḥ, this god, Brahmā. एव Eva, only. सर्वे Sarve, all. देवाः Devāḥ, gods. आहुः Ahuḥ, they say, इदं Idam, this. तत् Tat, from him ; from the lord, i. e. through the grace of the Lord. अथ Atha, and. यत्किञ्च Yatkincha, whatever. इदम् Idam, this. आर्द्रम् Ārdram wet ; liquid food. तत् Tat, that. रेतसः Retasaḥ, from Semen. असृजत Asrijata, created. तत् Tat, that liquid food. सोम Soma, the god Soma. उ U. एतावत् Itāvat, so much. वै Vai, indeed. इदं Idam, this. सर्वे Sarvam, all ; whole world. अन्नम् Annam, food. एव Eva, only ; nothing more. च Cha. अन्नादः Annādaḥ, the eater of food. च Cha, and. सोम Soma, the god Soma. एव Eva, only. अन्नम् Annam, food. अग्निः Agniḥ, fire ; fire-god. अन्नादः Annādaḥ, the eater of food. One who digests liquid food, himself not being liquid ; Or, it may mean the fire in the stomach. सा Sā, she, the afore mentioned. एषा Eṣā, this ; creation. ब्रह्मणः Brahmanah, of Brahmā. अतिष्टिः Atiṣṭiḥ, the creation surpassing his ownself ; the creation of immortals that are superior to Brahmā himself, their creator, in their nature. यत्, Yat, because. श्रेयसः Śreyasaḥ, superior (in nature). देवान् Devān, the Devas ; the gods. असृजत Asrijata, he created. अथ Atha, now. यत् Yat, because. मर्त्यः Martyaḥ, mortal. सन् San, being. अमृतान् Amṛitān, immortals ; the Devas. असृजत Asrijata, (He) created. तस्मात् Tasmāt, therefore. अतिष्टिः Atiṣṭiḥ, superior creation. यः Yaḥ, who. एव Eva, this ; supreme creation. वेद Veda, knows (by practice). अस्या Asya, his ; of Brahmā. एतस्यां Itasyām, this. अतिष्टिः Atiṣṭiḥ, in the supreme creation ; among those gods who are superior to Brahmā, their creator. भवति Bhavati, has his place.

Afterwards (because he thought that he would create the food for those eaters), so he churned (uniting two hands and two lips together). From his mouth which was the place of production and from (or with the help of) his two hands he produced the fire. So both these (hand and mouth) are without hair inside ; for, the place (organ) of production is without hair inside ; The word of direction for the worship of single gods, such as worship this god, or, worship that god, is for the worship of this god (Brahmā) only ; for, they say, he alone is all the gods (they all having taken their rise from him). This is owing to (the grace of the lord). Then he created from his semen all that is liquid (food). That is the god Soma. Thus much of the whole creation is either food, or, eater of food. Soma is the food and fire-god is the eater. This creation, said afore, is the surpassing

creation of Brahmā, surpassing because, he created those gods that surpassed him in their nature. Now, that Brahmā himself being of the nature of a mortal, (and therefore a younger), created those that were immortal (his elder), so this is his *Atisṛiṣṭi*, a creation that surpasses the creator in nature. In this surpassing creation of Brahmā has his place, he who knows (by practice) this supreme creation of Brahmā.

6. Then (thinking "I have created the Eaters, now I shall create the cook and the Eatables) he churned. (Blowing) from his mouth as the place of production and (rubbing) with his two hands (the fire sticks) he created fire. Therefore both (the hands and mouth) are without hair inside. For the place of production of fire is without hair.

From that (grace of the Lord, Brahmā created these). Therefore when (the knowers of the Vedas) say "Sacrifice to this god (Indra), sacrifice to this god (Marut)" (know that the God is one) and all this is his manifold creation, all gods are but he, indeed.

Then (after creating Fire the Cook) he created all this moist (food) from seed. That (food) is indeed Soma. So far as all that was to be created (nothing else remained to be created). All this creation is either the Eater or the Eaten—food or its consumer. Soma is verily food, and Fire is the Eater of food.

That (creation of the devas) was Brahma's super-creation. Because he created Devas, who are (as if his) superiors. Because himself being (endowed with the qualities of) a mortal, he created immortals. Therefore it is called super-creation (the creation of a thing superior to the created).

He who knows this (super-creation) becomes (born) in this super-creation (*i. e.* is born among the Devas).—44.

*Note* :—The fire is produced by blowing with the mouth while rubbing the firesticks with the hands. The mouth acts as yoni or the fire-hole. Entire creation may be divided into two broad parts—eaters and the eaten. The whole creation may be summed up in this.

Brahmā is called mortal here, not because he really is mortal, but because he adopted the method of the mortals in creating the Devas *i. e.* union with Saraswati. Hence it is said—being a mortal he created the immortals. In a figurative sense all work of art, (and Brahma's mental creation was a work of art), is the creation of the immortal

by the mortal. The types thought out by Brahmā live for all ages, while one Brahmā may pass away and be succeeded by another Brahmā. The art is immortal, the artist mortal. The production of an artist is therefore an *ati-sṛiṣṭi*, and so superior to the creation of a child by the father.

*Here ends the Prājāpatya Brāhmaṇa.*

#### MADHYA'S COMMENTARY.

In Mantra I. 2. 5 it was said “*sa tayā vacha tena atmanā idam sarvam asrijata*” with that Saraswati and that Brahmā He created all this. In the present Brāhmaṇa it is shown how Brahmā and Saraswati created this universe.

*Idam agre*—mean *etasya agre*, prior to this (that is, prior to this creation). Before this creation the Supreme Self alone existed. From Him arose Brahmā like unto the Puruṣa Nārāyaṇa Himself). Puruṣa is Viṣṇu, (and since Brahmā was) like unto Viṣṇu, Brahmā is called Puruṣa-vidha or Puruṣa-like.

But what is your authority for this explanation? Śāṅkara explains Puruṣa-vidha by “He was also bearing the shape of man, which means, that he was endowed with head, hands, other members. Where do you get that Puruṣa means Viṣṇu and Brahmā was a reflection of Viṣṇu. To this the Commentator answers by quoting the Brahma Tarka :—

It is thus in the Brahma Tarka :—

The Supreme Nārāyaṇa existed before the creation of this world. He was one alone with Śrī. Him they call Ātman and Puruṣa also. From that Lord arose Brahmā like unto Puruṣa.

Why Brahmā is called “like unto Viṣṇu”? Because he like Viṣṇu is superior to all below him.

As Viṣṇu in His attributes is always greater than Brahmā and the rest as well as greater than Śrī, so Brahmā himself is greater in his qualities than Rudra and the rest. Therefore the nature of being like Puruṣa is spoken of as Brahmā.

Looking all round in all quarters, when that Grand Sire did not see anything else, He exclaimed :—*Aham asmi I AM* in token of his inevitableness (*ahēyatva*).

This non-abandonableness does not refer to] body, or senses or to son and possessions? The text explains it thus :—

Since he was the sole born (and nothing else existed then), it was possible for him to abandon all this, (but he could not abandon his own nature) so he thought on his own essential nature, he as unabandonable (*ahēya*) and so he got the name of *Aham I AM*. And Brahmā also is called Puruṣa. Puruṣa is He who from before (*pūrva*), has burnt (*uṣa*) all sins, who is eternally sinless. (It is the epithet of Viṣṇu). (It is applied secondarily to Brahmā also, who was created sinless from beginning by Viṣṇu).

*Note.*—The syllable *puru* of *Puruṣa* means from before, i.e., it is equal to *pūrva*. And *uṣa* means to burn.

Since through the grace of *Nārāyaṇa* all the sins of *Brahmā* were burnt up from before he is called *Puruṣa*.

He who knows this *Puruṣa* (and why he is so called), burns through the grace of *Brahmā* and *Viṣṇu* and his indignation, his rival, who wishes to get beforehand what he has put his heart to obtain.

(2) Since *Brahmā* himself was frightened when he found that he was alone, so even now the people get frightened through want of discrimination when they are alone. Then *Brahmā* reflected thus:—Since there is no one to oppose me, or frustrate me, and since all else is to be created by me, and since *Hara* himself is to come after me, from whom am I afraid? Thus reflecting his fear went away. Because he is the most beloved of *Viṣṇu* (there can be no fear from *Viṣṇu*, who is superior to *Brahmā*), since he has created all others and stands in relation to them of a father (there can arise no fear from them also). From whom should he be then afraid. For fear arises either from an equal adversary, or from a superior adversary, or from an inferior adversary when that inferior is not under one's control.

*Note* :—There could be no fear from a superior, for only *Viṣṇu* is his superior, and he is his most loving father. There can be no fear from an equal, for there is no one his equal. All are lower to him. The whole world is his inferior but there may be fear from it. This is answered by the next verse.

Since the entire inferior world is under his control even (and not he under its control) (so there can be no fear from it). Moreover this inferior world had not come into existence then, and the only superior that existed was *Hari* alone (and there could be no fear from Him).

(3) Since he was single, *Brahmā* did not feel any delight. Therefore a single person feels no delight in his singleness. So he wished for a wife. He became stouter in size (containing *Saraswati* within himself). The size of the body was that of a husband and wife, the body of *Brahmā* was as big as that of *Brahmā* and *Saraswati* taken together. Then he divided this (double) body into two. Because he thus caused to fall (pat) therefore the words *pati* (husband) and *patni* (wife) arose from them. And therefore their pleasure is one as of a thing kept in two halves of one vessel. Then in her (*Saraswati*) he begat all *Devas* like *Umeśa* and the rest, and all *Manus* as well. These *Devas* and *Manus* are called *Manuṣya* because they have mentality in pre-eminence in them.

Though that goddess *Saraswati* is all-knowing, and has full devotion to *Brahmā*, and understood well her duty as wife towards him as her

husband, and knew the eternal relation between her and Brahmā as that of husband and wife, yet through natural feminine bashfulness she acted as if it was against duty to have connection with Brahmā (and so she ran away from him). In order to create manifold creatures she assumed the form of cow &c. while Brahmā took the form of bull &c., Thus they created all this.

(4) (5). Since he created all this, he is called creation. He who knows this gets his sonhood, in this creation in whatever state he may be, from ant to the highest Rudra, according to his capacity.

(6) Thinking "let me create the food and the eater of food" (he created fire the digester of food). He churned his two lips with the palms of his two hands. From that rubbing of the lips with the palms of the hands there arose fire from inside his mouth and hands. (This was the generation of the fire of digestion.)

Thus because he is the cause of all, and because he is the master of all, he is called by the knowers of the Vedas as the *Sarve devas* "the All-gods," showing that all are dependent upon him.

That the best knower of Brahman created that Soma from his seed.

Though he is superior to all in his capacity, yet as he created the Devas and others who are his inferior through the method of mortals, namely, by intercourse with Saraswati, it is said that the mortal created the immortal, one having a shorter life created those who possessed longer life.

1. Before this world appeared there was only the Lord Nārāyaṇa. He had Śrī ( श्री ) along with him. He is called Ātman as well as Puruṣa. From him the mighty Brahmā who is everyway like Nārāyaṇa came all else into existence. The qualities of Viṣṇu are always more than and superior to those of Brahmā and Śrī ( श्री ). So Brahmā has more and superior qualities than Rudra and other gods; in this point Brahmā is like the Puruṣa or Nārāyaṇa and so he has been called पुरुषविश्वः or like Nārāyaṇa.

That Brahmā, the great father of all, looking on all sides and finding none else said अहमस्मि (I am), meaning there is a constant and unchangable consciousness of self (ego) Because he was all alone, he was conscious that this world that was to come out of him could be given up, but not the consciousness of his own-self; so the constant knowledge of his own-self always presented itself before his mind. Hence Brahmā passed by the name of Aham ( अहम् ) and he also passed by the name of Puruṣa. The first (of the born) is called Puruṣa because he burnt (was free from) the sin through the grace of Nārāyaṇa. He who knows the Puruṣa destroys him (his rival) through the grace of Brahmā and Viṣṇu who wishes to get (the object of his desire).

2. Since Brahmā got suddenly afraid finding himself alone, it is therefore, even now, people get afraid when alone, the reason of which they know not.

Brahmā then thought thus within his mind. "Because, I have none to oppose me, for, everything is to be created by me afterwards, so why should I fear?" From such a consideration his fear disappeared. Fear he had none from Viṣṇu because he was much



beloved of Hari, and fear he had none from no body else for, he was their creator, more-over these were to be created by him afterwards. Why should he fear then? Fear proceeds from an opponent, either superior or equal or inferior. The world was inferior to him and it was completely under him and was not yet created ; and Lord Viṣṇu was, on the other hand, a loving superior.

3. Brahmā was not happy because he was single ; therefore, people, now, when alone donot find pleasure. Then he assumed a gross body and wished for a wife. The body of Brahmā consisted now of Brahmā and Sarasvati, the husband and wife united into one. Then he divided his own body into two. Since the same body was divided into two, the one got the name पति husband, and the other पत्नी wife. Therefore their pleasure is one (common) like something contained in the two half portions of the same cup. Then in this wife he gave birth to all the gods such as उमेश (Umeśa) &c., all the Manus ( मनु ) &c., and these all are called Manuṣya ( मनुष्य ), on account of their superiority in the capacity of thinking.

4. All-knowing as the goddess Sarasvati was, and though she was devoted to Viriñcha, ( विरिञ्च ) and though she know full well that it was her duty to be the wife of Brahmā, and though she knew fullwell that their connection as husband and wife was eternal, yet she looked upon this Union with Brahmā as an impious act, it was only to show the bashful nature of a woman. In order to create various kinds of objects she became cow &c.

5. Brahmā is Spṛṣṭi, the creator, because he created all this. Whoever knows this becomes directly his son (his immediate descendant) and he has his place in this creation beginning with Rudra ( रुद्र ) and ending with ants according to his own capacity. (Wherever he may be, he knows he is a son of Brahmā.)

6. Then thinking "I should create food and eaters of food " he churned the two lips and the inside of the palms of the two hands. By the help of the two hands fire was born from inside the mouth. As he is as the cause of the generation of all the Devas and is their master as well, so the wisemen skilled in the Vedas call him figuratively All the gods (in fact he is neither all the gods, nor one with them). That Brahmā, the best of all of those that know Brahman ( ब्रह्मन् ) created food from his semen. Considering the merit Brahmā is superior to all the gods, but considering the mortal qualities he is inferior to them ; the gods that he created though inferior to Brahmā in merit are superior to him in this that their period of lifetime is more than his. So his creation of the gods is his surpassing creation, (that is the creation of those that surpassed him in longevity). The man who knows him has his birth in the world of gods through the grace of the Lord Viṣṇu ; and there he has his pleasures and knowledge according to his real merit.

*Here ends the Bhāṣya on the Prājāpatya Brāhman.*

## FIFTH BRAHMANA.

(Called Avyâkṛita.)

MANTRA I. 5. 1.

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ  
 नामायमिदंरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रि-  
 यतेऽसौ नामायमिदंरूप इति स एष इह प्रविष्ट आनखाग्रेभ्यो  
 यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये  
 तं न पश्यन्ति । अकृत्स्नो हि स प्राणन्नेव प्राणो नाम भवति ।  
 वदन् वाक्पश्यश्चक्षुः शृण्वन् श्रोत्रं मन्वानो मनस्तान्यस्यैतानि  
 कर्मनामान्येव स योऽत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत  
 एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्व एकं भवन्ति  
 तदेतत्पदनीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद । यथा  
 ह वै पदेनानुविन्देदेवं कीर्ति- श्लोकं विन्दते य एवं वेद ॥१॥

तत् Tat, that, the above-mentioned. इदम् Idam, this, Lord (or world). तर्हि Tarhi, then, in pralaya. अव्याकृतम् Avyâkṛitam, the change-less ; the free-from-modification, (1) the Supreme Brahman called Nārāyaṇa as well as the goddess Lakṣmi, (2) not manifested. The word *idam* will then refer to the "world" and *avyâkṛita* will mean "in the causal form" or "undeveloped." आसीत् Āsit, was. तत् Tat, that avyakta, that Supreme Brahman, or that unmanifested world. नाम रूपाभ्याम् Nāma-rûpābhyām, through name and form (and not by any thing else). एव Eva, only. व्याक्रियते Vyâkṛiyate, is manifested (by Hari). असी-नामा Asau-nāmā, that-named, having the name of Hiraṇyagarbha, Mahat, &c. It is a compound of adas nāma. अयम् Ayam, this, all things Hiraṇyagarbha &c. and the Mahat-tattva &c. इदं रूपः Idam-rûpaḥ, this-formed, having this particular form like the four-faces of Brahmā &c., as compared to Mahat &c., which has no particular form. The Lord manifested the world, with objects in them, some having particular names only, such as the Mahat &c., and others having both particular names and particular forms, as the Four-faced Brahmā called Hiraṇyagarbha also. The Four-faced Brahmā &c., are more specialised than Mahat, Ahankara &c. and therefore are called idam-rûpaḥ "this-formed." इति Iti, thus. तत् Tat, therefore, that is, since the Supreme Viṣṇu in the beginning differentiated all things by name and form only, the people now also differentiated things by name and form.

Thus they called some as Devadatta, the other as Yajñadatta. One part is called head, the other is called hand, some bone, the other muscles &c. इदं Idam, this ; every thing that we see in the world. अपि Api, even. एतर्हि Etarhi, now ; at the present time. नामरूपाभ्याम् Nāmarûpā-bhyām, by name and form. एव Eva, only. व्यक्रियते Vyākriyate, is made manifest ; is. अयम् Ayam, this thing 'pot' or person, Devadatta. असायनाम् Asaunāmā, of this name. इदं रूपः Idamrûpaḥ, of this form. इति Iti, in this way. सः Saḥ, He (the creator, existing even in Pralaya). एषः Eṣaḥ, this ; Hari the creator of the world, the Supreme self. इह Iha, here ; in the body of every created thing beginning from Brahmā. आ Â, up to ; or down to. नखग्रेभ्यः Nakhâgrebhyah, ends of this nails. प्रविष्टः Praviṣṭaḥ, entered. यथा Yathâ, just as. क्षुरः Kṣurāḥ, a razor. क्षुरधाने Kṣuradhâne, in a razor case. विश्वम्बरः Viśvambharaḥ, the Vāyu called Viśvambhara. वा, Vâ, or. विश्वम्बर कुलानि Viśvambharakulâye, in the dwelling of Viśvambhara ; in the bodies of living beings. अवहितः Avahitaḥ, contained. स्यात् Syat, is. तं Tam, Him ; the Lord though present in the body. न Na, not. पश्यन्ति Paśyanti, see. हि He, because. सः Saḥ, He ; the Lord. प्राणम् Prâṇam, inspiring ; existing breath. एव Eva, only. प्राणः Prâṇaḥ, the Prâṇa Vāyu. नाम Nâma, by name. अकृत्स्नः Akṛitsnaḥ, partial limited in quality. वदन् Vadan, speaking. वाक् Vâk, Vâk ; speech. पश्यन् Paśyan, seeing. चक्षुः Chakṣuḥ, the eye. शृण्वन् Śṛiṇvan, hearing. श्रोत्रं Śrotram, the ear. मन्वानः Manvânaḥ, thinking. मनस Manas, the mind. तानि Tâni, those ; mentioned before. एतानि Etâni, these, such as Prâṇa, Vâk &c. अस्य Asya, His ; of the Lord present inside the body. कर्मनामानि Karmanâmâni, the names according to the functions performed. एव Eva, only and nothing more. अतः Ataḥ, of these ; among these Prâṇa, Vâk &c. सः Saḥ, well known. यः Yaḥ, who. ऐकैकम् Ekaikam, only one. उपास्ते Upâste, worships. सः Saḥ, He. न Na, not. वेद Veda, knows. हि Hi, because. एषः Eṣaḥ, this ; worshipper. अतः Ataḥ, in these ; in breaths, speech &c. ऐकैकेन Ekaikena, (having worshipped) by one and one only. अकृत्स्नः Akṛitsnaḥ, of limited knowledge ; ignorant of the glorious Sachchidânanda form, the Lord. भवति Bhavati, is. आत्मा Âtmâ Âtman ; the Lord in His full glory. इति in this way. एव Eva, only. उपासीत Upâsîta, one should worship. अत्र Atra, here ; in Âtman in His full glory. एते Ete, these ; knowledge, bliss, Prâṇa &c. सर्वे Sarve, all. एकं Ekam, one ; united into one. भवन्ति Bhavanti, are. यत् Yat, that. अयम् Ayam, this. आत्मा Âtmâ, Âtman. तत् Tat, that. एतत् Etat, this. अस्य Asya, of Him the Lord. सर्वस्य Sarvasya, of all the qualities of Him who is termed Âtman. पदनीयम् Padaniyam, basis : substratum, refuge. हि Hi, because. अनेन Anena, the Lord ; the Âtman thus worshipped. एतत् Etat, this. सर्वं Sarvam, all. वेद Veda, knows. यथा Yathâ, as. ह Ha. वै Vai, verily. पदेन Padena, by the means (adopted). अनुविन्देत् Anuvindet, gets the result. एव Evam, similarly. यः Yaḥ, who. एव Evam, this ; the Âtman in His full glory. वेद Veda, knows ; worships. कीर्तिः Kîrtim, fame. श्लोकम् Ślokaṁ, supreme felicity and knowledge, bliss and knowledge. This word is a compound of शम् (Śam), bliss and लोक (Lokaṁ), knowledge. विन्दते Vindate, may attain.

Then (at the time of Pralaya), (that Brahman) was in a condition when there was no change of form or nature ; which some call the casual form of this world). It was by name

and form only that that Brahman (or the unmanifested world as some call it) was made to suffer a change. The change is of the nature that, this thing is of such and such name and of such and such form. It is therefore that the things of the world when they undergo a change, they change only in name and form, (but not in their essence). The change consists in this that it becomes of such and such form. It is the creator who entered into and pervaded every body up to the end of the nails, just as a razor gets into a razor case, or as the Vāyu called Viśvambhara pervades the body which is (called) its dwelling place. Yet those that are dull, do not see him. Limited in quality (and therefore partially known) is He, when He is called Prāṇa on account of exciting breath in the animals. Similarly limited in quality and therefore not known in His full glory (is He) when He is called Vāk in exciting speech, and when He is the god of the eye by exciting sight, when He is the god of the ear by exciting hearing, when He is the god of the mind by exciting thought. For these are only the designations of the Lord according to the functions performed. He, worships one and only one among these (Prāṇa, Vāk &c.) does not know the Lord in His full glory, (he knows a part only of all the qualities, (glory) of the Lord. Such a worshipper who worships Him by the one of these names has but an imperfect knowledge (of the glorious Sachchidananda form) of the Lord. One should worship the Lord with the full knowledge "that this is Âtman,—Âtman in His full glory, Âtman and nothing more or nothing less." Herein, in Âtman do all these qualifications join into one. That which is called Âtman and (which ought to be worshipped) is the basis of all the qualities mentioned before. For, through Him thus worshipped one knows (realises) all this. As certain it is, that one may get the objects of his desire by adopting right means. So certain it is that he who knows the Âtman in His full glory may get good name, bliss and knowledge.

1. Then verily existed that Changeless (Brahman and the undifferentiated Jīva-prakṛiti). That (unevolved) became differentiated (by Brahman) through name and form (by his giving to the Jīvas) particular names; (and to the Prakṛitic matter) particular forms.

It is therefore now also that (people) differentiate (all objects) by name and form;—(saying) "he has that name, it has this form."

He (Brahman) entered therein through and through, yea to the very end of the finger nails—as a razor fits into the razor case, or as the all-sustaining (Vāyu) pervades fully the bodies of all living beings which are its dwelling place.

(But alas dull men) do not see him (though he is so near to them all). Non-complete does he appear to them, for when breathing he appears as breath, when speaking, as speech; when seeing as sight; when hearing, as ear; when thinking, as mind; But all these are names of his

different activities only. (Those who worship him under these names, verily worship him in part only). For they worship him either as one or the other, but do not realise him in his entirety. Verily (such a worshipper) is imperfect, for he worships him in part only.

Let men worship him as Âtman only, for in the (Connotation of this word Âtman all those qualities of omniscience, omnipotence, etc., and all activities of seeing, etc., are included, they find their unity in this. For this what is called Âtman is the receptacle of all these qualities of him. For through the worship of this Âtman one knows everything. As surely as a man employing proper means attains the desired end so does he who knows this Âtman obtain glory as well as supreme felicity and perfect knowledge.—45.

#### MADHVA'S COMMENTARY.

[In the preceding chapter, it was mentioned that the Âtman (Brahmā) alone existed in the beginning, and it was further mentioned there that this Supreme Self should be worshipped, and no other minor Deity. The Śruti now describes in detail the method how the whole creation came out of this Âtman.]

[The word Viśvambharāḥ literally means “the support of the universe.”] Here it denotes the Vāyu. The text uses the word “Partial is verily he,” (it does not mean that the Supreme self is not full or can be divided into parts but it) means (that) the man who (does not worship the Supreme in his aspect as the Supreme but) worships him in his partial manifestations, (such as in fire or air &c.) worships him imperfectly, (and therefore it is said that the worship of such a man is imperfect.)

[The word Viśvambhara has been explained by some as meaning fire or the gastric fire, for it is the fire in the stomachs of all, which digests food, and thus supports all. But this explanation is not correct. Though the gastric fire digests food, it cannot be said to be the support of all.” On the other hand, Vāyu, by dividing itself into seven parts, as the seven nerve currents, in all living beings, supports the universe and the Śruti itself mentions “By the thread of Vāyu, Oh Gautāma! this whole universe is supported.” In fact, Vāyu meaning the highest Ether, pervades the whole universe, and supports all the heavenly spheres,

in their motions round the suns, and of the suns round the central sun. It is the all-powerful Vāyu that sustains the globes in space, and therefore Vāyu alone is entitled to the name of Viśvambhara or the support of all.]

[No doubt the word "Support of all" may be applied to the Supreme Himself, but the Lord, though the "Support of all," is not meant here; but the reference here is to His first-born son Vāyu, through whom the world was created and by whom it is maintained.]

[The words in the text "Partial is he" do not mean that the Lord when pervading the bodies of all beings loses his perfection, or gets the imperfection of the bodies which he pervades.]

[The word Akṛitsna, meaning not-full, does not refer to the Lord at all. The Lord is infinite in his glory and always full, and it cannot be conceived that he may pervade any body not in his fullness and entirety. It is against the very notion of God-head of the Lord, for wherever he is present, he is present with all his fulness. Therefore, he is present in deities like Fire, Air, etc., in all his fulness. But that does not justify the worship of Fire, Air, etc., as the Lord. Therefore the Śruti says, "Imperfect is the worship of that person who worships the Lord as fire or air, etc., for they are mere aspects of him and do not express all his qualities." Thus Agni or fire represents only one aspect of the Lord, namely, his being the leader, for Agni means to lead, similarly Prithivi or earth means all-expanding, and represents only another aspect of the Lord. Therefore, words like Agni, Prithivi, etc., though expressing the Lord do not express all his attributes. Thus the Lord is called Prāṇa or life. This word expresses only one aspect of his activity, namely, breathing. Consequently the person who worships the Lord as Prāṇa is an imperfect worshipper, not because the Lord is not present in all His fulness in Prāṇa, but because the worshipper does not realise the fulness of the Lord. In fact, all partial names, under which the Upanisads sometimes teach the worship of the Lord, as Breath, as Sight, as Hearing, as Taste, etc., only describe a portion of the activities of the Lord and consequently no worship of the Lord, under these aspects, can be complete. It is only when the Lord is worshipped as Âtman or the self that he is worshipped in his fulness. For Âtman or the "I" is the highest expression of consciousness and therefore when the Lord is worshipped as the very "I" of one's "I," that he is rightly worshipped. Moreover the word Âtman or I or self is a word, the etymology of which denotes fulness. No other function of the human body can come up to the fullness and the entirety of the conception of "I." Breathing, hearing,

seeing, smelling, etc., do but denote portions of human activity, but when a man says "I" he uses a word which includes all the functions and much more. Therefore "I" is a name which has the nearest approach to the fulness and the perfection that we find in God-head.]

It is therefore that in the Zoroastrian religion, among the several names of God Ahmi (I AM) and Ahmi Yad Ahmi (I AM THAT I AM) are two of the most secret names of God. We find the same idea expressed in the Old Testament of the Jews where God tells Moses to say to the Pharaoh that "I am that I am" has sent him; meaning thereby that this most secret and sacred name will show to Pharaoh that Moses came with the highest credentials, from the Highest Divinity and not from any minor divinity. The same idea is expressed in the Upanishads when they say that "I" is the highest name of God and that the most perfect worship of God consists in meditating on him as the inmost centre of one's own consciousness.

[If the words breath, sight, etc., do not denote the fulness of Âtman what is that word which denotes all the attributes of the God-head? The answer to this is that the word Âtman is such a word.]

The words Prāṇa etc. (are no doubt names of the Supreme God, but they) do not express His fulness of all qualities. On the other hand, they express only certain actions and agencies of the Lord, such as breathing, (seeing) etc. The word Âtman alone expresses the fulness of all His attributes. This Âtman verily is the receptacle or substratum or basis of all qualities that we find in different objects in the universe. (And because it is so) therefore, the God should be worshipped under the name of Âtman alone, because this is a word expressive of all qualities). Through this worship one knows all this, because God alone is the giver of all knowledge; and therefore it is proper, that his worship should be by such a word as will express the complete fulness of all His qualities.

Since by merely worshipping God one gets qualities of all knowingness etc. how far more, therefore, must be the all knowingness etc., of the God himself.

The word Pada in the text signifies "appropriate means" (that through which anything is attained.—Padyate).

As by employing proper means, the appropriate fruit is obtained; so by worshipping the Lord (with a right conception of His God-head, namely) that he is possessed of all auspicious qualities, one obtains glory and Śloka. (What is this Śloka? Does it not mean fame? If so, is it not a repetition to say that one obtains glory and fame, as glory and fame are not different? The commentator therefore explains this word Śloka thus:—)

The word Śloka (does not mean here "Fame,") but it is a compound of two words Śam meaning "joy," and loka meaning "knowledge."

The word Śloka, therefore, means the supreme bliss and supreme knowledge. The loka comes from the root √luk "to shine," and means knowledge.

[The commentator having explained the above Śruti in his own words now, quotes an authority for the explanation that he has given.]

It is thus written in the Adhyātma:—

Before the creation there was only Lord Nārāyaṇa and the Goddess Nārāyaṇī (His creative energy); and the rest was unmanifested, the Lord Nārāyaṇa made the manifest. After creating this world and after creating all the bodies therein, the Lord got into them from the hair of the head upto the end of the nail of everything created, just as a razor gets into the razor case or just as Vāyu into the whole of the body. Persons that are dull cannot see Him though He has got into everything. Some though they know that the Lord is within everything do not know Him in His full glory. To get into everything and to make every body breathe and hear, &c., are but partial qualities of the Lord; so Prāṇa, &c. are only the names of the Lord that indicate the separate functions performed by Him. Therefore he who worships the Lord as Prāṇa, &c., do not worship Him in His full glory, (i. e., with all His qualities), for these are but partial qualities of Him, and by these names the worshipper knows a part of His qualities. When the great Lord has many qualities, to know but a part of His qualities is only to have an incomplete knowledge of Him. He who knows or worships the Lord as Ātman has a complete and perfect knowledge of Him. The Lord Hari has the qualities like Chit (चित्) and Ānanda (आनन्द) bliss &c. always present in Him. It is on account of the presence of these qualities that He is to be known as Ātmā (आत्मा) (i. e., He is to be realised while worshiped as Ātmā one having all the qualities like, sat, chit &c). The word Ātman includes the functions of making one breathe &c., as well as the qualities of being Chit, Ānanda &c. Therefore Ātmā is the Lord on account of His possession (being the basis of) all the qualities. The Lord has been called the basis of all the qualities because whoever knows the Lord becomes the knower of everything. When all knowing becomes he who knows the Lord, then need it be said that the Ātman the Lord has all the qualities in Him. As well adapted means are always followed by success, so it follows that a man attains Mukti, and obtains fame, happiness and real knowledge when he knows Hari who is the Lord of all the Jivas, and who is the basis of all the qualities.



## MANTRA 1, 5, 2.

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं  
यदयमात्मा स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियं रोत्स्य-  
तीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मान-  
मेव प्रियमुपास्ते न हास्य प्रियं प्रमायुक्तं भवति ॥२॥

यत् Yat, which ; who. अयम् Ayam, this. आत्मा Âtma, Âtman. अन्तरतरं Antarataram the inner most nearer than anything present in the heart of hearts of all being inside the Jîva himself. तत् Tat, that ; just spoken. एतत् Etat, this Âtman ; this form of Âtman. पुत्रात् Putrât, than a son. प्रेयः Preyaḥ, dearer ; because to some the Lord is an object of love without any personal motive, and to others He is the means of attaining bliss ; the former is superior to the latter. वित्तात् Vittât, wealth. प्रेयः Preyaḥ, dearer. अन्यस्मात् Anyasmât, than other. सर्वस्मात् Sarvasmât, than all things. प्रेयः Preyaḥ, dearer. यः Yaḥ, who. अन्यं Anyam, other thing. आत्मानः Âtmanah, than the Âtman, the Supreme. प्रियं Priyam, dearer. ब्रुवाणं Bruvâṇam, To the speaker, to the person who knows or thinks that any other thing is dearer than Âtman. ब्रूयात् Brûyât, may say. प्रियं Priyam, The thing which is dearer to you than Âtman. रोत्स्यति Rotsyati, will destroy ; will deprive The nominative of this verb is the “Lord,” “Viṣṇu” understood. इति Iti. सः Saḥ, He ; that devotee of Viṣṇu. ईश्वरः Îśvaraḥ, strong or powerful, capable of. ह Ha, no doubt. तथ Tathâ, of that sort ; एव Eva, just. स्यात् Syât, must (he) be. आत्मानम् Âtmânâṁ, the Âtman ; the Lord Viṣṇu. एव Eva, only. प्रियम् Priyam, dear ; (dearer and dearest). Dear to some for no cause and dear to others as an object of pleasure He is. उपासीत Upâsîta, (one) should worship. सः Saḥ, He. यः Yaḥ, who. आत्मानम् Âtmânâṁ, Âtman, the Lord Viṣṇu. एव Eva, only. प्रियम् Priyam, as a dear thing. उपास्ते Upâste, worships. अस्य Asya, His ; of the worshipper. प्रियं Priyam, the thing that is dear. प्रमायुक्तं Pramâyuktam, subject to destruction ; or this word may mean any perishable object. न Na, not. भवति Bhavati, is. ह Ha, certainly.

2. Dearer than a son, dearer than wealth, dearer than any thing, dearer than all, is this Âtman who is Inner most. (If a true Devotee) says “The Lord will deprive you (of the thing dear to you),” to a fool who says other things are dearer to him than the Âtman, is certainly strong and capable of checking himself from that thing, such strong.

2. This Âtman, who is the nearest to us all is dearer than son, dearer than wealth, dearer than one’s own self, dearer than everything else. If, therefore, any one were

to say "Some thing else is dearer to me than the Atman" let the true devotee address him saying "The Lord will destroy your object of love (if you hold anything else dearer than the Lord)." The word of such a devotee will come out to be true, for to whom has been given the power of destroying that Man's object of love. Let one, therefore, worship the Âtman alone as dear. He who worships the Atman alone as dear, He who worships the Âtman alone with love, the object of the love that man will never be destroyed.—46.

*Note:*—This verse shows that God should be worshipped with love, and not through fear, for he is the dearest object of love, dearer than all the things of the world, dearer than even one's own self.

#### MADHVA'S COMMENTARY.

[Lest one should think that the highest object of love to every body is his own self, the commentator explains this verse thus:—]

That Lord (who existed even in the great dissolution) and who (after creating the universe of matter and spirits pervaded them all) that Adorable Viṣṇu is naturally dearer than a son, dearer than wealth, dearer than one's own self, yea, dearer than every thing else.

[Says an objector:—Though a son or wealth is not naturally dearer to a man than his own self, for one's own self is naturally the dearest object of love to every one, therefore this verse really means that one's own self is dearer than all. How do you say that this verse refers to God and that God is the most natural object of love to all, dearer than one's own self. This question is thus answered by the commentator:—]

The Lord himself has created in man the love for his own self.

[For a man is sometimes seen doing works against his own welfare works which lead him into pain, thus showing that one's own self is not always dear to every one.] [Had not the Lord implanted in the hearts of every creature the love for one's own self, and had this love been an un-created object, then all would be found doing, at every time, that which is good for their self, and never doing that which is injurious to their-self for no one can act against his innate nature; (as fire can never cease to burn for that is its own nature). But the very fact that a man can do things which he knows would give pain to his self proves, that the love for one's own self is not an innate quality of man, but a quality implanted in him by the Lord, and which the Lord, if he so wills it, can be turned into the hatred of the self.]

[Says an objector:—We can admit that God has implanted in the heart of every man the love for his own self, if we ever see that one's own self is ever hateful to any one. But the self is never hateful to one, and so it is natural for man to love his own self, not because God has created that love in him, but because it is the natural quality of the soul to love itself. Next this objection is answered:—]

Since a man is often seen doing acts against his own welfare, that very fact proves that his self is not always dear to him.

[For whom the Lord wishes to punish, he makes him do evil deeds and thus that man works evil against his highest interests showing that even the love of self may be trampled under foot when the Lord so wishes, and when the Karma of that man requires that he should be blinded into evil course, But does not this imply that man is not a free agent, but is impelled by God to perform evil acts, in order to qualify himself for the region of darkness. The answer to this is thus given :—]

[Some souls from very eternity are meant to go to hell, as the others, from very eternity, are destined to go to heaven. The souls which are predestined to go to hell, are the souls whom the Lord makes do evil deed, so that they may go to hell. As he makes the other class of souls do good deeds so that they may go to heaven. A man is not a free agent, though he imagines that he is so].

Since when Viṣṇu makes one hate one's own self even, then it follows that the self even is no longer an object of love.

Admitting that one's self is dear to one, simply because God has made it dear to him, and not because it is naturally so, how does it follow that it is natural for man to love God, and that God is naturally the most dear object to man? For we see that there are atheists who hate God, and, that there are worldlings, who love the objects of the world better than God. The answer to this is next given :—

[Atheists are those souls, which from eternity have been marked out as destined for hell, and who cannot but hate God; for that is the only way which would qualify them for that region; while worldly souls are temporarily blinded by the pleasures and attractions of the world and are destined for suffering to learn to love God.

Because when God becomes dear to one, everything else becomes dear to him, therefore the Supreme Lord is the only true object of love to all.

It is a well-known fact that saints and holy men, who abandoning all worldly loves, have loved their God, with all their hearts, were in their turn loved by all creatures. So much so that ferocious animals, like lions, and the rest in the presence of such men, have forgotten their natural antipathy for man. To take an example from the Sacred Books of the East, we find that Prahlād was thrown before the wild elephants and venomous snakes, but they did not hurt him, Daniel, who loved God above all things, was thrown into a lions' den and he was not killed. Abraham, who loved God dearer than his own son, was thrown into the fire, and the fire did not burn him. All these instances, and hundreds of such instances can be quoted from the lives of the past and from those of the living saints, to prove that the love of God is above all loves, and that it is the most natural thing for man to love God and the most unnatural thing for him to hate him, prove the above statement.

But the text has the word *Atman*, a word which is of doubtful import, it may mean one's own self and it may mean the Supreme self. You have shown above that it cannot mean, in the passage under discussion, one's own self; but how do you say that the word *Ātman* means Viṣṇu, and not any other deity. To this the commentator answers thus :—

Viṣṇu the Supreme God is indicated by the word *Ātman* because he has got (*Āpta*) all qualities in him. Therefore that person who thinks that his own petty self or any other worldly object is dearer to him than Viṣṇu should be addressed by every lover of Viṣṇu thus :—

“Thou art but doing harm to thy own self, Oh foolish man, and destroying thy own future happiness by loving others better than God.”

He has not only the right to admonish such men, but he has the power given to him by the God to destroy the object of love of that foolish man by cursing him.

But a man who does not love God above everything else, finds his own punishment, by being sent to suffering. Why is it necessary that the devotee of God should admonish him, and even go to the length of cursing him. The answer to this is next given :—

Though that unfortunate man who loves others higher than God is already a miserable creature, yet the pronouncing of the curse on him, by the lover of God is necessary to draw his attention to his evil course.

(It has always been the rule, rather than the exception that before soul or a nation was condemned, that God has sent His prophets and saints to warn such men or people, of the iniquity of their deeds, and to draw them back to the path of righteousness. Such holy men come to the world, and as representatives of God, with the delegated authority of God, to curse whole nations or individuals, when their message is not heard by them. The destruction of the Yadus by the curse of Durvāsa, the scattering of the whole nation of the Jews by the curse of the Christ, are living examples of the power of such god-like men to punish, as well as to admonish. The evil doer, no doubt by his evil deeds, draws on his head the implication of such holy men. It is not the implication, which is the cause of his suffering, but his own evil deeds. No more is the sentence passed by a magistrate on a criminal, the cause of the suffering of the criminal; but the crime committed by that offender, against the laws of the sovereign. The magistrate, in passing the sentence, merely speaks out the will of the king; and punishes, not by any power inherent in him, but by the power with which the royalty has invested him. Such are the holy men, when they curse and punish those who break the laws of God.)

When a Vaishnava thus speaks out to a sinner he has the power to destroy the object of love of the sinner. Though such a sinner is already a sufferer yet the speech of the Vaishnava specifically gives him pain (by drawing his attention to the cause of his pain.)

Therefore Viṣṇu is the dearest of all, and he who worships Him as the dearest of all, the object of his love never becomes impermanent, and his joy always subsists.

Therefore by constantly worshipping the All-beloved Viṣṇu the devotee draws the love of Viṣṇu and that Eternal Unborn Viṣṇu always does what is pleasant to his devotee.

Thus it is in the Adhyâtma.

MANTRA I. 5. 3.

तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमु  
तद्ब्रह्माऽवेद्यस्मात्तत्सर्वमभवदिति ॥३॥

ब्रह्मविद्यया Brahmanvidyayâ, through the knowledge of Brahman. सर्वं Sarvam, all; whole perfect. भविष्यन्तः Bhavisyantah, become, all get perfection according to their capacity. यत् Yat, that; what. आहुः Âhuḥ, say; that through Brahmanvidyâ great ones attained wholeness or perfection according to their

fitness, the natural purity of the soul (Jīva) is brought out by Brahma-vidya. It was Ajñāna which hid the inherent splendour of the soul which is again brought out and made to shine by Brahma-vidyâ. तत् Tat, regarding that. मनुष्याः Manuṣyâḥ, some men. मन्यन्ते Manyante, think. ब्रह्मन् Brahman, Brahman. यस्मात् Yasmât, since. सर्वं Sarvam, all; full, perfect. अभवत् Abhavat, become. तत् Tat, that. अवेत Avet, did he know it? Had he Brahmavidya. किमु Kimu, Is it?

3. When the wise say that "through Brahma-vidyâ they attain fullness of perfection (according to their capacity)" some people think "Since Brahman is Perfect, did he also attain His perfection through Brahma-vidya?"—47.

#### MADHVA'S COMMENTARY.

It has been said above that by the knowledge of the adorable Lord, one gets supreme happiness and perfect knowledge. This statement is now being further strengthened, by removing certain objections and misconceptions. The verse now under discussion is one which is the sheet anchor of the Mâyâvâdins. It is from this verse that they draw their theory that man is God and it is only when a man realises that he is God, and the world is a mere illusion, that he becomes free. According to Sankar this verse is thus translated by Max Müller:—

Here they say: "If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang?"

Verily in the beginning this was Brahman, that Brahman know (its) Self only, "I am Brahman." From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishi Vâmadeva saw and understood it, singing, "I was Manu (moon), I was the sun." Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken? Therefore it is not pleasant to the Devas that men should know this.

But this explanation is wrong, as the commentator shows;—

When the great ones say:—"By Brahma-vidyâ men become all, and attain fulness and perfection according to their capacity" they mean that by Brahma-vidyâ, (which is the direct perception of God, as opposed to the belief in God), men obtain everything, according to their fitness.

An objector may say but in Mukti, there is a cessation of all accidental pleasure, etc., how is it said that in Mukti the soul gets all. This objection is thus met by our author:—

The highest class of Jīvas naturally possess from eternity a nature

in which there is no pain and which has perpetual bliss and intuitive knowledge.

[The essential nature of such Jīvas is to be free from pain and to have the foundation of bliss and wisdom in themselves. The experience of pain and ignorance, through which such souls pass, is not in the nature of these souls, but in the veil of ignorance, which temporarily covers souls. The commentator however by using the words “highest class” (Uttama Jīva) indicates that class of souls, which are by nature fitted to go to heaven, and excludes that class of Jīvas, who are Tâmasic and are fitted for the region of darkness.]

This natural form of the highest Jīva (consisting of innate freedom from pain and possession of perpetual bliss and intuitive knowledge, is covered up by ignorance, and so the Jīva does not realise his true nature and it is merely made manifest by Brahma-vidyâ alone (and not created by it). (It is not something newly acquired by the soul, but is an old thing, which the soul possessed from eternity, and which is made manifest. Brahma-vidyâ alone has the power of removing the ignorance that conceals the true nature of the soul and it reveals its real form.)

The holy ones say:—“ This natural form of the Jīva is hidden by ignorance, and the functions and of Brahma-vidyâ is to remove this cloud of ignorance, which obscures the nature of the soul, and makes manifest the real form of the Jīva. Brahma-vidyâ alone (and not ritual worship or sacrifices) can remove this obscuration.” Regarding this statement some men entertain notions like these:—“ If even souls’ true nature becomes manifest by Brahma-vidyâ, then when Brahma became every thing and full, then did He also become so by knowing his true nature.”

The object of their question is this :—When men by Brahma-vidyâ come to know the true nature of their own self, does the Supreme Brahma also pass through the same stages of acquiring Brahma-vidyâ in order to realise his own nature.

The question is rather unnecessary. Brahma-vidyâ or the direct knowledge of God reveals to man the powers and perfections of his own soul. It is rather absurd to say that God himself stands in need of the knowledge of his own self in order to acquire the omniscience and omnipotence that He possesses. The true answer however to the question is that God also has God knowledge, but His knowledge is never subject to obscuration as is the case with man. Man is also essentially all-joy and all-knowledge, but he does not always know himself, and therefore it is necessary to have Brahma-vidyâ. But God is not only essentially all-joy

and all-knowledge, but He is eternally conscious that He is so. His nature is never obscured by ignorance, so Brahma-vidyā is always His hand-maiden and not his mistress.

The commentator therefore says :---

True, God even knows His own self, from eternity, by direct knowledge, without any lapses in such knowledge. (Therefore, God is from eternity all-perfect, while a freed soul becomes perfection in time.) This is the answer to those who ask whether Brahman also stands in need of Brahma-vidyā. God knows Himself from eternity and consequently He is omniscient and all-powerful from eternity. (Man knows himself through Brahma-vidyā at a certain point of time, and becomes all-knowing and powerful, after such Brahma-vidyā. Herein lies the difference between God and God-like, men.

MANTRA I. 5. 4.

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति  
तस्मात्तत् सर्वमभवत् तद्यो यो देवानां प्रत्यबुध्यत स एव तद-  
भवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन् नृषिर्वामदेवः प्रति-  
पेदेऽहं मनुरभवत् सूर्यश्चेति तदिदमप्येतर्हि य एवं वेदाऽहं ब्रह्मा-  
स्मीति स इदं सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते ।  
आत्मा ह्येषां स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽ-  
हमस्मीति न स वेद यथा पशुरेव स देवानां यथा ह वै बहवः  
पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान् भुनक्त्येकस्मिन्नेव  
पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं  
यदेतन्मनुष्या विद्युः ॥४॥

इदम् Idam, of this world. अग्रे Agre, before the creation. ब्रह्म Brahma, Brahman. आसीत् Āsīt, alone was. वै Vai, Verily. तत् Tat, it, that Brahman. अहं Aham, that which cannot be deserted (heyam) or abandoned on account of being constant, unavoidable. ब्रह्म Brahma, full; whole. अस्मि Asmi, always present. अत्= ever existent, नि=measure of all. इति Iti, thus. आत्मानं Ātmānam, the Ātman, the Self. एव Eva, only, nothing more or less. अवेत् Avet, knew. अस्मात् Asmât, therefore; since He was full. तत् Tat, that Brahman. सर्वं Sarvam, all; full. अभवत् Abhavat, was. देवानां Devānām, among the Devas. योयः Yoyah, whoever. तत् Tat, that; that Brahman is Aheya, etc. प्रत्यबुध्यत् Pratyabudhyata, knew; comprehended. सः Sah, he; that Deva. एव Eva, only. तत् Tat, it; fullness. अभवत् Abhavat, got;

